

CALL

T O

Delaying Sinners

By *Tho: Doolittle.* R

Ezekiel, xviii. verse 32.

*For I have no pleasure in the Death of
him that Dieth, saith the LORD
GOD: wherefore turn your selves,
and Live ye.*

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To the READER,

Christian Reader,

Altho there be no Christian living, but is sufficiently satisfied, and does very well know, that Repentance and Reconciliation to GOD, is the one Thing Necessary; and the indispensable Duty of every Man and Woman that do desire to be saved: Yet such has been and more especially in this present Generation, is the miserable Depravity of Human Nature, that we are too too apt to defer that till last, that ought to be our first and chiefest care and endeavour. To enforce and convince You of the necessity of this great Duty, is the Design of this Treatise; of which never was there greater need than now, when Men are so far from making this their greatest Care and Concern, that they can hardly spare a thought upon their Eternal Salvation. For the enforcing this most necessary Duty upon the Hearts and Minds of Christians, the following Sermons are very useful and expedient. The Time and Opportunity of receiving Grace may easily be let slip; it is therefore the Duty of every Christian to lay hold upon the present Opportunity; and to accept of Grace, now, instantly, while Grace is to be had. The learned Pharisees could not discern their Opportunity by discerning the Signs of his Coming, as You have it in Mat. 19. at the beginning. Neither could the Jews know their Opportunity, it was hid from their eyes, as You may read in Luke 19. 42. Opportunity is hardly embraced; therefore it becomes every wise Man to lay hold of her suretop, and not let her pass, lest he hereafter sorely repent it. But who is the wise man says Solomon, Eccl. 8. There is how rare is the Wiseman to be found. For the wise man, saith he, discerneth Time and Judgment. That is to say, he is able to discern When things are to be done, and therefore its rare to find such a wise man; in the Voyage to Heaven it is hard to save our lives.

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Not one of a thousand but lets it slip. The improving of this therefore, is a Man's greatest Wisdom, Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter End. The Wise Man's heart is said to be in his right-hand, that is, the Wisdom of his Heart teacheth him to manage judiciously, and in season. That man who tho' he be never so wise and prudent in the World and Worldlie things. Yet if he hath not Wisdom to know the Season of Grace, he may well be term'd a Scripture Fool, and will so appear to himself and others too, to all Eternity: And it will not (think you) cause the greatest Torment and Vexation imaginable to that Man, who when he comes to Die, shall be compell'd to say, O never was I wise, who was wise for every thing but to save my soul! Laying hold of the present Opportunitie, is that which facilitates every action and imploiment, making a work come off smoothlie, and with that facilitie. The gracious God, if we embrace an Opportunitie offereth to help us, and work with us. O the goodness of a merciful God, that he sets us so light and easie a Task, yet offers to work with us too! That Burthen is more light and easie, when two Persons assist in the carrying of it, than it would be upon the back of one. When the Boat has the advantage of both Wind and Tide, to carry it forward, it goes easilie and pleasantlie on. This is the case of that Christian, who reasonablie embraces the Offers of Grace and Mercy; He has the Assistance of the Holy Spirit, for the obtaining his desired happiness. To lay hold of the present Opportunitie, makes every Action look beautiful: It makes all our Performances look with a lovelie Aspect, and with a Grace, Eccl. 5. 11. He hath made every thing beautiful in his time. &c. We all know that Fruit gathered in season is the pleasantest Fruit, and that a word spoke in season, is a Word upon wheels. When the season of ob-

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aining Grace is past, our endeavours are unpleasant to God, as well as unprofitable to us: Nor is that all, but we are accountable for every Opportunity we let slip and neglect; for we are not only accountable for every action we Commit, but for the time we do it in. Eccl. 11. 9. Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things, God will bring thee to Judgment: Where you see he shall be not only judged for his Actions, but for the time he has mispent. O that everie Christian would lay this seriously to heart, and contemplate thus with himself. O Wretch that I am! How many holy Sabbaths have I profan'd! And how many Oaths have I sworn! How many hundred times have I neglected Prayer, to call up'n God! How many times have I derided Godliness! How many Lies have I told! And if for every idle word you must give an account, certainly for every Sermon, Sabbath and Ordinance, under which you have been idle, You shall not escape without a Reckoning.

Moreover, the neglecting of Opportunity, is the greatest Destroyer in the World. 'Tis not so much being Bad as the staying to be Good that destroys the most. It is not flat Veni's but too little delay that ruins Christians, Eccles 8. 6. Because to every purpose there is time, and Judgment? therefore the misery of Man is great upon him. Few deny, but most delay to be saved.

We see Opportunity is embraced by all persons in their meanest Concerns; and shall not a Christian much more lay hold of all Opportunities for the Salvation of his Soul? Dost not the Husbandman observe his Seasons? Merchant his? the Seaman his, &c.

Yea, the very workers of iniquity observe opportunity

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ries and Seasons, wherein they may best performe their Delight? and shall only the precious Opportunities for the good of our Souls be neglected? This Delaying in the pursuit of Salvation is a Delaying to be freed from the greatest Evil, (viz.) the Wrath of God, Guilt, Damnation and Hell.

Wherefore, O Christians, let it be your great and immediate Care, to make your Peace between God and your own Souls. Neglect not the least Time, but even to day, while it is called to Day, lay hold of, and embrace the Offers of Christ in the Gospel.

There are Thousands that have been the Servants of Sin all their Days; and tho the Pains and Diseases of their Old Age convince them, that the pleasures of sin are but for a Season, yet they will remain constant and Faithful to their Masters Service, and die the Devils Martyrs: They are so far from being weary of this worst of Slaveryes, that their Lives then only begin to be irksome to them, when Sickness or Age makes them incapable of taking that pleasure in Sin they desire to do. And are Satan and Sin better Masters than God and Holiness; The latter I am sure, even at present, are more Good and kind to their Servants. In the keeping of Gods Commandments, there is great reward, saith the Psalmist. For God desires not so to be trusted at all, but that he will grant them so much in hand as may out-bid all that the Devil or Sin can bestow upon them.

But then if we look beyond this Life, and compare the infinite Difference of the one and thers period, one would think it impossible that the Devill and the Flesh should so far prevail upon Rational Beings, as to detain them any longer with them. It needs not much deliberation, whether Eternal Happiness or Eternal misery be to be preferred; nothing but not Believing of either can make one delay in his Choice. Consider that
little

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little time that is to come, and how much of that little Eating, Drinking, Sleeping, and the Necessaries or Business of Life, will take from thee; and then judge if thou thinkest thou shalt have more time allowed thee than enough, to do the work allotted thee. But if thou either disbelievest what is spoken in the Scripture, or another Life, or fancyest a very long stay in this, saying in thy heart, with the evil Servant, My Lord delayeth his coming; no wonder then if thou begin to imitate thy Fellow servants, and to eat and drink with the Drunkard. But a Man must use great Violence to his own Understanding and Conscience before he can arrive at such Sottishness of mind, and must think it very much his Interest to die like a Beast, before he can believe that he shall do so. But all Men under Gospel-Revelation are so far under the Power of this Truth; A Life to come, that he cannot deny it, but his own fearful Apprehensions will give him the lie. He looks out sometimes, maugre all his Ease and Security; and his is a fearful looking-for of Judgment and fiery Indignation, whilst the Man that hath taken hold hath of this golden opportunity, looks out also, but his is a looking for that Blessed Hope and the Glorious Appearance of the Great God and his Saviour. And can the Sinner imagine his one day far off, when he beholds the most Youthful Age, or firmest state of Health cannot secure him from the danger of it? There was a Thousand Accidents which we cannot foresee, and so not prevent which may violently hurry us out of the World; the swallowing a Grape-stone, or the Cutting of a Thorn, have brought some persons to their Grave; we may stumble into it at a Stone in the Street, or a Tile from a House may knock us down into it: The Strongest Man may be conquer'd by a Fever in three or four days, or an Apoplexy may dispatch him in so many Hours or Minutes: None can tell where, when, or by what In-

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*Instruments, he shall pass out of this Life: which, if
 he consider, and also, that as the Tree falls, so it
 lies, there is no redressing the Errors of our Life after
 our Death; but we shall for ever continue in the state
 we die in; we must needs be very careful that Death
 come not on us unprepared. Solomon bids us, what-
 soever our hand findeth to do; to do it with all our
 might; for there is no Work nor Device, nor Knowledge,
 nor Wisdom in the Grave whither we go. Now if this
 Argument be pressing, as it is, that we ought there-
 fore to lay hold of all Opportunities for our Souls while
 we live, because we can do nothing after we are
 dead, it may add to our Serioulness to think, that it
 is uncertain whether a few days may not put an end to
 our Life, and so to our working. 'Twill be sad for
 the expiring Soul to say, Had I thought Death had
 been so near, I would have given more heed to God's
 Call to delaying sinners. that I might have prepared
 for it. And yet 'tis the common Case of the greatest
 part of Mankind to let their Last Lay at too great
 a distance from them.*

*To what hath been said of the shortness of Life,
 I might add the suddenness of Christ's coming to
 Judgement; Yet a little while, and he that shall come
 will come, and will not tarry. Now since the A-
 postles time 'tis Sixteen hundred Years, and there-
 fore, at this day, we may well Reckon of a little
 while, indeed 'tis true, With God (as the Apostle
 expresses it) a Thousand Years are but as one day,
 and therefore, tho' it be a little while with God till
 our Lord's Coming, yet according to Man's Compu-
 tation of Time, it may be long, according to that
 of Our Saviour, Shall not God avenge his own Elect?
 Tho' he bear with them long, I tell you, that he
 will avenge them speedily; but howsoever, the Term
 of *(little while)* may be interpreted, we have cer-
 tain*

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vain Tokens that his coming cannot be far off: St. Paul would not have the Thessalonians be troubled, as if the Day of Christ were at hand; and the Reason why it cou'd not be so, he tells them, was, because that Day should not come, except there came a falling away first, and that Man of Sin, were Revealed, the Son of Perdition, whom Christ should destroy with the brightness of his coming. Now I think there is no Christian doubts, but the Atheistical and prophane Spirit that is now in the World, speaks him to be Revealed, even that Spirit that rules in the Children of Disobedience.

It were presumption to Limit a Time, seeing of that day and hour knows no Man; so as to determine positively and precisely when it shal be; but it were Fool-hardiness to be over confident, that it may not be even in our Days; whensoever it is, it will certainly come unexpected of the greatest part of the World, even as a Thief in the night. Our Saviours Parable of the Ten Virgins, may well instruct us what influence this day should have upon us; for when at Midnight the Bridegroom came, the Wise slumbered as well as the Foolish, but their Lamps were burning, being furnished with Oil; and therefore they went in with the Bridegroom to the Marriage; whereas the Foolish, whose Lamps were gone out, and their Oil spent, had the door shut upon them; from whence he draws this Exhortation, Watch therefore, for you know neither the Day nor the Hour wherein the Son of Man cometh. They that shal be then alive, are like to have no notice of it, nor shal they have any time to do any thing towards their own Salvation, for they shal be changed in a Moment, in the twinkling of an Eye, at the last Trump. Alas for the Fruitless Wishes the Delaying sinner shal then make, that he had wrought while it was

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was day; for now he sees an Everlasting Night approaching, wherein he cannot work, but is to receive the Reward of his Sloath.

Many times was he called upon by the Watchman to awake out of sleep, but he was still for a little more slumber; and now that the Last Trumpet gives the Alarm, he is rous'd indeed out of his Sleep, but before he can bethink him what to do, being filled with horror and despair, he is call'd upon to give an account what he hath done: the surprize amazes, and puts him even besides himself, so that he calls to the mountains to hide him, as if they had Ears to hear, or hearts to pity him: and the Stones less rocky than his own heart, that would never relent at the most earnest beseechings of GOD by the Ministers of his Word, and their Calling Delinquent Sinners. Alas! now the Sinner is so much diverted and taken up with other Lovers, that the Loves of a Saviour are not constraining, nor his Mercy winning, but then his Greatness will fright, his Terrors take hold, and his Justice seize the sinner.

To prevent this state of the ungodly and impenitent, is the end of the ensuing Sermon, which have the unhappiness to want the Authors own polishing: for which cause it is but Justice, that what mistakes are found in them may not be hid at the Authors door, he being altogether ignorant of their publishing yet were they taken (as I am informed) by the pen of a ready-Writer, and one much acquainted with the Authors Preaching: And truly this Just Testimony cannot be denied them, the Spirit and Lineaments of that worthy Person, whose Name they bear in the Title, is found upon them. A Person whose Name needs no Encomiums, having so many innumerable Tombs in the hearts of many of his Hearers, upon whom his Ministry hath made such Impre-

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pressions, as doubtless will abide with them for ever and carrie the blest Effects into the other World.

Reader, I shall not detain thee longer in the Porch, but only make these few Requests to thee, That thou wouldst read this small CALL over seriously, and with Deliberation: And when thou hast done, seriously examine thy own heart, and see if these things concern not thee: And that if you have any in Your familie that need an Awakening Call, that You would read either this, or some other good Book to them; That you make a due care and Conscience of reading the holie Scriptures; of Prayer both publick and private, of hearing the Word, and all other Ordinances commanded by GOD in the Holy Scriptures. But above all neglect not to get a Saving Interest in Christ, concluding with this Scripture, Ezek. 33. 11. Say unto them, as I live, saith the LORD GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil way, for why will ye die, O house of Israel.

The

A
CALL
TO
DELAYING SINNERS.

PSALM. CXIX. Vers. 60.

*I made haste, and delayed not to keep
thy Commandments.*

TO shew you the Coherence of
these words with those that
go before, I shall lay before
you these six things worthy
of your Imitation, which will bring us
with haste unto the Text.

B

I. You

1. You have the wise choice that David made of God to be his Portion, *vers. 57. Thou art my Portion, O Lord.* Some choose the world for their Portion, some choose their pleasures for their portion; but alas these are but beggarly portions: well, says David, let others make choice of what they will, I'll choose the blessed God for my portion: I know that God will be a suitable portion, a durable portion; a sufficient and satisfying portion unto me: And here he makes his appeal unto God, and says, *O Lord, thou art my Portion.*

2. You have David's fixed Resolution upon this choice, what he was resolved to do; *I have said that I will keep thy Word, in the same Verse.*

3. You have David's supplication, his earnest prayer to God, that he might be enabled to perform his Resolution, *v. 58. I entreated thy favour with my whole heart, be merciful unto me according to thy word; therefore now, upon my knees, I beg thy Grace, that I may perform thy word.* He had resolved that he would keep the Word of God, and therefore he prays that God would help him to keep his Word.

4. You have David's serious Reflection upon his ways, and upon his Walkings,

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ings, *unf.* 9. *I thought on my ways.* How few scatered do so much as seriously think on their ways, what they are a doing, and whither they are a going? You think of the World and you think of your sins, so as to gratifie your Lust; but when do you seriously think of your way, in order to your turning to God?

5. You have David's resolution after he had thought upon his ways; *I will keep thy word! I did wander, but I will not go on in my sin any longer; I thought on my ways, and turned my feet unto thy testimony.*

6 You have David's putting in Practice what before he did resolve; as in the Text, *I made haste, and delayed not to keep thy Commandments.*

Some Men do not so much as resolve; some resolve, but do not pray; some do pray, but they do not consider, before and after Prayer, whether they have walked in the ways of God or no; some do consider, but they do not turn; some do purpose to turn, but they do delay. But, here is a Copy for you all to write after; *I delayed not to keep.* &c. And so we are come to the Text. The words are plain and easie. The Doctrine that I would speak unto from them, is this;

That what the Blessed and Eternal God commands us to do is to be done with all possible speed, with all haste, without delay.

O that you could say as David did, *I have made haste, and have not delayed to keep thy commandments!* Sirs, there is no room for delaying and trifling in the matters of your God, and in the concerns of your Souls. Sirs, if any thing in the World requires haste, this does. I will give you four or five instances, and I wish that every one may take it as a Copy to Write after.

The first is, the instance of *Abraham*. *Gen. 18.* from the second Verse to the eighth. There came three Men to *Abraham*, that is, three *Angels* in the shape of Men, one of which was an Incarnate Angel the Blessed Son of God. They came to *Abraham*, and *Abraham* made haste to give Entertainment unto them, *vers. 2:* *When he saw them he ran to meet them, v. 6.* *Abraham* hastned into the Tent of *Sarah* and said, *Make ready quickly.* Sirs, its *Jesus Christ* that is Preached unto you, that is offered unto you in the Gospel; Oh, where is the man that runs to meet

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with the Blessed Christ? Oul Who is it
that speaks unto him, and says, *Make
ready, O my Soul, make ready quickly, and
give the best room in thy heart, for this is
Christ that now stands knocking at the
door of thy heart.*

2. I would allude to the Practice of
the Israelites, that night they went out of
Ægypt, Exod: 12. 11. 12. *Ye shall eat it in
haste, it is the Lords Passover.* This is a
Figure of poor sinners being delivered
by Christ out of worse than Ægyptian
Bondage. Hast thou lived in thy Bon-
dage state so long, and God commands
thee to come out, and wilt thou not make
haste? Exod: 12. 33. The Ægyptians urged
the People to send them out of the Land
in haste, for, say they, *We be all dead Men.*
So say I, Sirs, make haste and get out of
your Bondage state, or else you will be
so many *dead Men.* Mark my words, you
will be so many *damned Souls,* Luk. 2 from
the 8 to the 17 verse. There, when they
heard of Christ, that a Saviour was born,
that a Redeemer was come into the
world, say they; *where is he?* and when
they were told; they made haste and
came and found our Saviour, and Mary
his Mother in a Manger.

3. The 3d. is that of *Zaccheus*, who, when our Saviour was passing by, ran up, and climb'd upon the Tree to see him; our Saviour looked up to him, & said, *Zaccheus, make haste and come down, for this day I must abide at thy House: And what did Zaccheus do? Did he linger, and say, hereafter it will be time enough? No, he made haste and came down, and receiv'd him joyfully.*

4. A 4th instance is *Mary*, who when she heard that *Jesus* was nigh, *John 11. 28, 29* as soon as she heard that *Christ* was come, and that he called for her, arose quickly and came to him: But alas, the poor Ministers of *Christ*, they come one day after another to you, saying, *Sirs, the Master is come, the Saviour of souls is come, he alone that can Redeem you from hell is come, and he calls for you; but one delays and another loiters: A third, a twentieth, a hundredth, they make nothing of all this but delay.*

Upon this Subject shal be shewn some Reasons; then the Application; but the whole shall be to urge you to make speed and haste to come to *Christ*. Here I shall give you 5 or 6 Reasons, why you should make all possible speed.

I. The

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1. The things that God does command you to do, & let about, require all possible speed; that they should be set upon in haste without delay. Beloved Hearers, Do you think the great eternal God speaks to you about toys and trifles; surely you think that they are no better, when you linger and loiter one Sabbath after another, one Month after another, from Year to Year; you put off the work that God commands you to do, when there is nothing in this world that does so much concern you to do quickly & with haste and with speed. Let me exhort you, and beseech you, for God's sake, seriously to weigh what are the Commands of the glorious God upon you; then tell me if they do not require all possible speed: Here are six things under this Head.

1. The dreadful God commands thee, Sinner, to repent of thy sin, and tells thee, *Thou art damned if thou dost not.* And wilt thou still delay and loiter and linger, and not make haste? beloved Hearers, you will find it true, That, except thou repent, and that soon too, your Souls will be damned, Now consider, sinner, Must thy Soul be for ever damned and

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be tormented in the lake of burning Brimstone, and that for ever, except thou repent; And wilt thou yet delay? Wilt thou not make haste to repent, and that to day? Ah! Sirs is here room for dallying, to put off this work of Repentance, commanded you by God? to put it off the other year still and the other Month still, when the Blessed God assures thee, that if thou diest without Repentance, thou art lost for ever. Shall not the gate of Heaven be shut against thy soul when thou diest, except thou repent whilest thou livest; yet wilt thou linger? Turn and see what Christ says, Luke 13, 3 *Except ye repent, ye shall all likewise perish.* Do not think that Christ speaks unadvisedly; for he says again, vers. 5. *Except ye repent, ye shall surely perish.*

5. Thou art commanded by God to make thy Peace with him. This work lies upon thy hand, and is yet undone by many of you, and will you still delay? Will you not make haste when it is to make your peace with God? Oh do it quickly with all possible speed; For if thou dost not make thy peace with God quickly, God and thy soul will be Enemies for ever. Thou wast born an Enemy

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to God, & if thou dost not make haste to make thy peace with God, thou wilt die an enemy to God. O man! think, if you did believe these words, as you will shortly find them true, you would delay no longer, but would now make haste to make your peace with God. Poor sinner! How canst thou sleep, and eat, & drink in peace, whilst thy peace is not yet made with thy God? What dost thou think, thou poor delaying trifler? Canst thou make thy party good with God? Canst thou resist Almighty Power? Was there ever a man since the Creation that did harden his heart against God, and prosper? And dost thou think that thou canst do more than all the Men since the World was created could? yet do? come, I will give thee a character, if thou canst stand forth, and buckle on thy Armour; Rouse up thy self, and play the man: If God afflict thee, do not flinch, do not crouch unto Him, and take thy Bed. If God afflict thee with the gout, Stone, or collick, or if thou be sick at the heart, do not cry out. What? a stout hearted sinner cry out, when God does but lay his finger upon thee! when God shall commission thee to the grave, say, Lord, I

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will not die! And make thy words good
if thou canst. When God shall sentence
thee to Hell, say, Lord, I will not be
damned; and make thy words good if
thou canst. When God gives devils a
commission to drag thee to hell, say to
God and devils, that thou wilt not go. Ah
poor sinner! wilt thou thus stand it out
against this God that can turn thee in-
to Hell and torments; and will you yet
delay, and not make haste to make
your Peace with God? Rather take ad-
vice of Christ, Luk 14 31 32. What King
goeth to make war against another King and
sitteth not down first and consulteth, whether
with ten thousand, he is able to meet him
that cometh against him with twenty thou-
sand? Ah, to do you, Sirs! consider
whether you are able to stand with Al-
mighty strength! And if you are not,
send up your Prayers to Heaven, and de-
sire that God would be at peace with you.

3. This work lies upon thy hand, to
get the pardon of thy sins; to get off the guilt
that lies upon thy self. And this requires
haste & quickly, Sirs, or not at all, art
thou not a Sinner? Hast not thou mul-
titude of sins? And art not thy sins
known? Art not thou guilty of many sins
of

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of omission? Hast thou been always wont
 to pray? would to God thou hadst. Have
 you alwile been wont to walk close with
 God? I wish you had. Oh what have you
 omitted to do that God has commanded you?
 Are not you guilty of many sins of com-
 mission, that God will charge thee upon
 pain of death not to deny, yea, or nay;
 if thou sayst no, thy very Tongue will prove
 thee a lyer. O then wake hast to Christ!
 besides, art thou not guilty of grea &
 hainous sins? Hast not thou sined against
 Knowledge & Conscience? against Law
 and Gospel? hast not thou sined against
 the Mercy and Patience of God? how
 many Oaths hast thou sworn? how many
 times hast thou been Drunk? how many
 Sabbaths mispent? how many Sermons
 slighted? Sinner, tell me, canst thou
 bear the punishment that God will in-
 flict upon thee for these sins, except
 thou wilt speedily return to God? O sirs,
 I wonder at my Heart how you can
 sleep all night and not Dream of Hell?
 How sleep so securly, and not dream
 of being damned, when you lye down
 with the guilt of so many sins u-
 pon your souls, and not one Peni-
 tence, nor one forgiven! I wonder
 how

how thou canst Drink and Sport, and be
at so many Merry Boats, when thy
sins are not yet forgiven thee!

4. The Eternal God commands thee,
upon pain of Damnation to hasten on
to Christ, to come away unto Christ, and
receive him upon the Gospel Terms:
And doth not this require haste? Is here
room, sits, for delaying? For God's
lake, sits, consider, you are Damned if
you do not believe on Christ; Yet will
you delay and stand trifling with the
Eternal God, whither you shall believe
or not! 1 Jo: 3. 23. And this is his Com-
mandment, that we shall believe on the Name
of the Son of God. O, why do you not
make haste, and not delay to do this
Command of God! See how strictly God
Charges this upon your Souls, that if you
believe not, you must be Damned; Mark
16. 16. Is here any room for trifling?
Is here any time to delay, whilst thou
art in danger of Damnation, as long as
thou dost not believe! The Wrath of
God abideth on thee, whilst thou dost
not believe in Jesus Christ. John 3. 36
But he that believeth not, the Wrath of
God abideth on him. And, is this a case
to be delaying in? Sinner, what
tho

tho' thou hast riches, if thou hast not Christ? What tho' thou hast made hast to get an Estate? What is this without Christ? What is this without Sanctifying Grace? What if thou hast all the Pleasures that the World can afford? If thou hast all that heart can wish, if thou hast not Christ, thou art miserable. Sinner, Remember, it is not riches, but Christ that must save and keep thee out of Hell! Without Christ no Peace! Without Christ no pardon! Without Christ no Escaping the Damnation of Hell! Without Christ no entering into Heaven! And wilt thou yet delay.

5. Thou hast Death and Judgement to prepare for; and dost not this require haste? Wilt thou yet delay, and delay, and not with all possible speed endeavour to be found in careful preparation for Death and Judgement? Tell me, Sirs, are you prepared to Die? If Death should seize you this ensuing Night, are you prepared to Die? How many of you if you were now upon sick beds, Conscience would tell you, as yet you are not prepared to Die. No, What, and yet sit still! O what ails thee, Sinner! what dost thou not see that thou art so near to
any

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another world ! Art thou prepared to
leave this world, yet didst never repent
of thy sins? Art thou prepared to Die,
and go down to thy grave, yet never
didst heartily beg for Christ and Grace?
Art thou prepared to die whilst thou
art in the gall of Bitterness, and Bond of
Iniquity? Whilst a stranger to God &
Christ, and Grace, thou art not fit to die.
What, and wilt thou yet sit still, as if
past all danger? Or else canst thou put
away the stroke of death by force? O
that you would see what reason there is
to make haste, and not to delay, 2 Pet.
3¹². *Looking for and hastening to the com-
ing of the day of the Lord.* Mark, you
should be hastening for the coming of
the Day of the Lord. Do you hasten for
the coming of this day? Will you sit
still and not make your peace with
God? The Day of Reckoning is coming,
and all things will be set straight be-
twixt God and your Souls; and will
you delay, and not make haste?

6. *And lastly.* Thou art yet uncertain
whether thou shalt be damned or saved:
And does not this require all possible
speed? does not this call for all the haste
that thou canst make to get an assurance.

Delaying Sinners.

15

of the love of God, and of salvation after death: how soon you may be upon a death bed, you cannot tell. Now, suppose thou wast a dying, think, O I must bid farewell to all my Friends! I must take my leave of my Husband, and Wife, of Children, Friends, and Neighbours: I must die! but whether I go next, I cannot tell! There are but two places to receive Souls after death, Heaven & Hell, but which of these my soul must be in, I do not know. No! not know, stand! and sit still and yet delay, when the blessed God has commanded thee to all diligence to make thy Calling and Election sure? Is this thy diligence, not so much as to go about it one year after another? Is this thy diligence, that thou dost? Put this Question to thy Soul, What will become of it when thou leavest this World? For God's sake arise make haste, sinner, make haste, least thou be shut out of this Kingdom, which thou takest no care to make sure of.

That is the first reason or General Head, why the Command of God should be let about with all speed without delay.

2. Make haste Sirs, make haste, delay no longer, for all the time that is before you is little enough for you to do what

God

God commands you. He that begins his obedience to Gods commands honest, or at least in his youth, will have time little enough to do what God commands: You that are in years, if you had begun this work as soon as you began to understand things, you would have found work enough to have done; if so be you had a thousand years to live in this world; but being you have but a little time to live, must not *this little time* be little enough for you to do the work that God let you in the world to do? Have you one day to spare, or one hour to spare? Oh how many of this world do spend their time so, as if they had time too much, and work too little! When, God knows, your time is of the least.

There are these five things more under this *second head*, which will incite you to make haste; To delay not one hour longer. O could I but prevail, but with one sinner resolvedly to go home, and to say, I will delay no longer: I will make haste to keep the commandments of my God: consider therefore,

1. Thou hast a great work to do and therefore shouldst not lose one minute of time for the doing of it. Thou hast many
strong

Strong lust to overcome. Many a temptation to resist, many duties to perform, Thou hast the knowledge of God and Christ to get, and of thy own heart, the knowledge of thy state *now*, and of thy state hereafter: Many a prayer to make. Many an hour to be spent in searching of thy heart, and trying of thy State. And is not all the time that thou hast before thee, if thou begin to day, little enough to do this great work, that God lays upon thee to do?

2. The work enjoined by God it is difficult work. and hard work too. The more difficult your work is, if you be wise, the more time you will take for the doing of it. Is not to let thy heart and thy love upon God, to love him as have all &c to please him before all? is not, think you, this hard and difficult work, when the heart of a Sinner naturally loves any thing better than God? To have thy Will to bow to Christ, and submit to Christ, and accept of Christ, when it is rebellious & stubborn? is not this hard work? to change thy heart, to break thy hard and stony heart, to reform thy life? is not this hard and difficult work? And all commanded by God

God. If this Work be not hard, why is it not done? If it be hard, why do you not go about it? Consider then that it is difficult work that you have to do.

3. The work that you have to do, in order to another World, it is necessary work: It is work that must be done, or thy Soul will be *undone*; and that for ever. And wilt thou yet delay, and wilt thou yet stand dallying, and putting it off, whether thou hadst best do it or not! If the work were indifferent, whether to be done, or left undone, I could not blame you for making no more haste; but this is not the Case; this is more necessary than Food when thou art an hungry; more necessary than Physick when thou art sick. Beloved People, you must be holy, or you must never see God, but to your Eternal Terror, you must turn from sin, or burn in Hell; you must repent, or you cannot be saved, so great a Necessity there is for the doing of the work that God Commands you to do: Is it an indifferent thing, whether thou escape the Damnation of Hell, or not? if not, behold *believe* is the way to Heaven! *Faith in Christ* is the way to Heaven! This must be done, or thy soul must not be

be saved. **SIN**, if there be any Business in this World that lies upon our hands that is necessary to be done, this is it.

4. This Work that God Commands you to do, it is a Soul work; and I am sure that *Soul Work* should not be delayed: *Soul work* should be done with all possible speed. O that you would resolve and say, *It is my Soul that must be Damned or Saved; therefore I will make haste! It is my Soul that must go to Heaven or Hell, therefore I will make haste to look after the Salvation of my Soul.* Thou halt but one Soul, one only Soul, wilt thou make haste to feed thy Body, when hungry? wilt thou make haste to quench thy Thirst, when dry? And send for a Physician, when in danger of Death, and to cry out to those about thee, *O stay not, make haste, bring him away quickly, and yet in the meanwhile never think of thy Soul?* Is thy Body better than thy Soul? Is not thy Soul the far better? wilt thou take care to feed and cloath thy body, and delay the getting an Interest in Christ to save thy Soul? Why so careful for a dying body, that within a little while shall be nothing but a lump of lifeless dust? Do not you know that e're long Men shall

carry

carry your bodies on their shoulders to the grave, and lay them in the dust, to have them rotten? What will you take such care to make provision for a corruptible Body, and yet neglect your Souls? What mean you, Sirs! What mean you! What ails Men, that they dally thus with themselves? Are they besides their Wits.

5. And lastly, if you think nothing that has been said is worth regarding, yet I pray consider the work that God commands you to mind in this World; it is a Work for Eternity! and wilt thou put it off for another year, month or, Week! Do you think Sirs, that a short Life upon Earth is not time little enough to prepare for an eternal life, for an endless eternity! Is a few years too much to be spent with all diligence that thou mayst be ready for an everlasting State, to which thou art a hastening. Beloved hearers, you and I are all before God this day, but how soon we may be in an unalterable estate is unknown to us, you are now in Time, to morrow you may be in Eternity. you may be in an everlasting State; What, and yet make no more haste! Death is at your backs, Heaven and Hell before

before you, *what!* and yet delay! *What!*
At the brink of *an everlasting State*, and
make no more *haste* to do what God has
Commanded thee! Remember Man, re-
member it is *Heaven* that must be *lost*
or *won* for ever! It is eternal Joy, that
thou must have, or go without, when-
ever you shall leave this World! It is
Everlasting Torments, or Everlasting
Blessedness that you must enter into,
when you leave this World: yet will
you not make *haste* to do that Work,
that God Commands you to do! Arise
Sinner, in the Name of God, awake, be
up and doing, as thou lovest thy Soul;
Make *haste*, Sinner, make *haste*, begin to-
day, before *to morrow*: begin this hour
before the next, to do the Work
that God Commands thee; for all the
time that is before thee, is little enough
to do it in.

1. This Work, Sirs, that God Com-
mands you to do, must be now done, or
never. *What* and yet sit still, and yet
dally! It must be now, or never. Sirs,
if you will repent, you must now Re-
pent, or never to any purpose, if you
will make your peace with God, it must
be done now, or never! God has set us
in

in this World to make perparation for another; God has let us in this life that we may make ready for another. We are in this World upon Tryal, and according as we behave our selves and mind our Work, or let it alone, so it must be with us for ever. This World is the place, this Life the time, when work for Heaven must be done or never be done. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor advice, nor knowledge, nor wisdom in the grave, whither thou goest, Eccles: 9. 10.* O that every Trifler in the Matters of his God, and of his Soul, would write that verse upon his Chamber door, in which you may mind these three things: *viz.*

First, It is plainly said, that thou art going to thy Grave: Thou art upon thy Journey to thy Grave: Thou art upon thy way to the dust: Whether thou art sleeping or waking, thou art going to thy Grave: Whether working or playing thou art going to thy Grave; Whether Drinking or Sportiing, thou art going into thy Grave: In this Journey thou never standest still; The Child is going to its Grave as soon as it is born.

2. In the Grave there is no work to be done; no preaching there, nor no Means nor helps there. Of which more hereafter.

3. Therefore it follows, that what now thou hast to do, it should be done with all thy might, and with all haste and possible speed. What thou hast in thy hand to do, do it with all thy might; for there is no work to do in the Grave to which thou art a going. Jesus Christ did work the more because his time was but short, I must work the work of him that sent me, whilest it is day; for the night cometh wherein no man can work. Behold your day is passing away! The night is coming on! O do your work whilst the day lasts, for when the night cometh no Man can work. You must Repent savingly Now, or Never! You must Believe on Christ Now, or Never! You must be made Holy and become the Children of God Now, or Never! O, me thinks, these Words Now, or Never, should alarm the most drowsie sinner! But to set home this, that what God Commands must be done Now, or Never, I shall say before you these Seven things.

I. After

1. After Death there shall be no offers of Mercy, nor tenders of pardon to all Eternity, therefore now, or never. You must now do what God commands, or not at all. Now God he calls, and Christ he calls, and the Spirit he calls, and Ministers they call, that thou wouldest leave thy Sin. But if thou stop thine ears, and harden thy heart till death, after death none of these shall call to thee for ever more! God did never send to damned Souls: what say you now, will you accept of Mercy now, will you have a Saviour now; and hearken to God now? No, God never took this course as yet, and God will never do it.

2. After Death there is no repentance nor believing; therefore this must be done now or never. When Death hath shut thine eyes, and separated thy Soul from thy Body, if thou diest an Unbeliever, thou never afterwards shalt have Faith. If thou diest impitent, thou never afterwards shalt repent. Possibly damned Souls may repent in hell, that they did not repent upon Earth; but Repentance in hell is but the Aggravation of their Misery, it being fruitless Repentance. What think you will they

they that would never be good whilst they lived be good in Hell? It is true, there are many Sins that Men commit on Earth, that they shall not commit in Hell: The Drunkard there shall be no more drunk; The Gambler there shall have no more jolly bouts; therefore *Now or Never.*

3. The Soul after Death enters into an everlasting state, where there shall be no alteration for ever; therefore what you do for your Souls, must be done *Now or Never.* The Soul, when gone into another World, where it first takes its Lodgings, it will be for ever. There once Damned, and for ever Damned! Once in Hell, and for ever there, therefore it must be *Now or Never.* If a man, in an *Unconverted* state, should dye to day, and Tidings be brought to you to morrow, What is become of his Soul? The Tidings would be, such a one is Dead, and Damned too. You see the Soul enters into an Everlasting state. Luke 16. 22. 23. There Lazarus he died, and his Soul went into unsalterable Joys; The rich Man he died, and his Soul went unto unchangeable Torments. When a man dies, he goes to his place: Every
C Soul

Soul has a place he must go to when he leaves the Body. *Acts 1. 25. Judas be died and went to his own place. Hell is the Unbelievers own place.*

When a Man dies, *Wrath* and *Justice* take their turns; and whilst a Man lives *Mercy* and *Patience* do take their turns: Beloved Hearers, the Attributes of GOD, as I may so speak, take their turns, now *Mercy* and *Patience* take their turns. *Mercy* takes its turn, and says, *Sinner thou art undone: Here is a Christ for thee. Thou art miserable, come to me, and I will help thee.* This is *Mercy's* turn; but the Soul does not yet regard; therefore *Patience* takes its turn, and stays till the next Lord's day; it may be, the Sinner will be wiser then; if not, *Patience* stays another, it may be the Sinner will betwink himself then, and it may be, *Patience* waits from one year to another, from one ten years, to another ten years: Yet the sinner does not hearken nor regard. Then when the Soul is separated from its Body, *Wrath* and *Justice* take their Turns. Says *Mercy*, Lord I offered this man a Christ even so long as he lived, yet I was refused. And, says *Patience*, Lord, while the sinner kept his eyes open, I waited

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waited upon him, even now to his last gasp, therefore now, we Mercy and Patience deliver him up to the hands of Wrath and Justice; take him; we Mercy and Patience have done with this Man's soul for ever.

5. Stay a little longer in thy Sins, till Death hath closed thy Eyes, then thy Crys and Calls, and Importunities for Mercy shall never be heard: GOD will then become a God not to be intreated. Now, if you beg for Mercy, you may have it. If you beg and cry, and call for Pardon to God upon the conditions of the Gospel, you may have it but refuse a little longer then it thou to all Eternity, thy Crys shall never be heard, nor regarded: See this *Matth. 25. 1. 2. 3. &c. Lord, Lord, open to us.* No, I say Christ, nor I, *Luke 13 25 26.* See there the strong Cry that Men shall make, and all in vain, *Luke 16 26.* What strong Requests did the Rich man put up, and all still denied: Should'st thou be then for the least mercy, as much as one drop of Water, it could not be had.

6. What God commands, it must be done now, or never, because when once Time is past and gone, it can never be recalled. Sirs, the last Lord's Day will

never come again. Sinner, the time that thou shouldst have *Prayed*, but didst not, will never come again. All that thou canst give, will not buy back one hour again. And when thou art Dead and gone out of this World, God will never trust thee with one day more, for to do that which thou didst not do while in this World. God will not say to a Damned Soul in Hell, here was a fooling and a delaying Sinner, that did delay to come to God; while upon Earth, that made no haste to come to Christ, whilst Christ might have been had. God will not say, Come, go thy way again: I will release thee for a while: go and sit under the same Minister again, I will try thee the other Life. O Sirs! this will never be! therefore, Now or Never, Job 7. 6. My daies are swifter than a Weavers Shattel, and are spent without hope. The eye of him that sees me, shall see me no more, &c. Sirs, it is not long that you shall dwell in your Houses, and lodge in your Beds: Death will quickly come and hale you out, and take you out of this World, and you must never come again. Job 14. 7. 14. There is hope of a Tree, if it be cut down, that it will sprout again, but man dieth and wasteth

away, yea, man giveth up the Ghost, and where
is he! verſe 12. So man lyeth down, and ri-
ſes not again, till the World vaniſh away: If
a man dye ſhall he live again? i. e. ſhall he
live upon Earth again? Shall he come
and ſit under the means of Grace again?
No: Heb: 9: 27. It is appointed for all Men
once to dye. Mark, a man ſhall dye but
once a Natural Death: the Soul is but once
to be ſeparated from the body, It is appoint-
ed for all men once to d. e. O Lord, how well
ſhould that work be done that muſt be done
but once! Muſt you die but once? O then
how carefully ſhould that work be done?

7. After death is the time of receiving
your Wages of Reward; therefore your
work muſt be now done or never. If thy
work be done, thou goeſt away to Heaven;
if not done, thou goeſt away down to Hell.
Immediately after death, the Reward
is given, or the Punishment is inflicted.
When the ſervant of the Labouring
Man is to be reckoned with at night, if
his VVork is not done, can he expect a
Reward? Canſt thou look for Heaven
when thou haſt not believed nor repented,
nor cloſed with Jeſus Chriſt upon Goſpel
term? So when the day of Judgement
comes preſently after Death, thou haſt not

sowed, and canst thou expect to reap *Eternal Life*? Or shall that be thy sowing time, that should have been thy *Reaping* time? *Sirs*, this is now your *sowing time*, your *praying time*, and your *Repenting time*, therefore, do it now without delay, for this must be done *now or never*. Consider *sirs*, you must *make haste*, there is no room for delay, for what *God commands you to do*, it must be done, *now or never*.

IV. Therefore, *God doth command you without delay*, to yield *Obedience* to his *Commands*. The time is set and commanded by *God*, as well as the *work* and *duty* it tell. *God* does not only tell you what to do, but he tells you when you are to do it. The same *God*, *sinner*, that commands thee to *Repent*, commands thee to *repent* to day. The same *God* that commands thee to *believe* and accept of his *Son*, commands thee to do it now at this very instant. The same *God* that commands thee to *leave thy sin*, and turn to him, commands thee to do it *now*, without delay; Where does *God* give liberty to any *Man*, to put off his *Repentance* till to morrow? Shew me the place if thou canst, much less till thou art a *Man*, much less till thou art old;
yet

yet this is in the *thoughts* and *heart* too
of too many: Do not *Repent* as yet. this
is the voice of the *Devil*, and not of *God*.
Let *Holiness* alone for the present, this
is the *Language* of thine *Enemy*, and
of thy *curst corrupted Heart*; it is not
the *Voice* of *GOD*. Where does *GOD*
allow to spend this day in a *Natural* state?
In what *Chapter*, or in what *Verse* is it,
that *GOD* gives thee space to slight
Christ for one hour, and to neglect *God*
and thy *Soul* for one hour? Show me the
place if thou canst, then let *God* alone,
and *Christ* alone, so long as thou hast
leave from *God* so to do; no, but this
thou canst not: Will the *Blessed* and
Holy God give you time to rebel against
him? for one day will he give you leave
so to do? No, but I can shew thee, *Sin*
ner, one place after another, where *God*
commands thy *speedy Return* Eccl 12. 1
Remember thy Creator in the days of thy
Youth. Remember him, what to do? to
obey his *Commandments*, to fear him;
Remember him, to love him; Remem-
ber him, to make a *speedy and voluntary*
Resignation of your souls unto him.
Observe in that *Verse*, it is not only
aid, *Remember thy Creator in the days of*
thy

thy Youth. So you young Ones perhaps may say, you do; and yet stay longer, yet a year or two; but mark, there is one word more, Remember Now thy Greater in the days of thy Youth. 2 Cor: 6. 2. Now is the appointed time: Now is the day of Salvation. Sirs, there is not one of you all can say to morrow is the day of Salvation, or the next week, or the next year shall be the Day of Salvation, Mat. 6. 33. Seek ye first the Kingdom of God and the Righteousness thereof. How contrary is the Commandment of God to the Practice of Men? First for an Estate, then for Holiness, as I was told, was a saying of one that I was lately with, that lyes under horrible Distress of Soul, that was eagerly bent to get an Estate, quickly; and after he had done, he cried, God forgive me, Heb. 3. 7, 8. Wherefore as the Holy Ghost saith, To day if ye will hear his Voice, harden not your hearts, as in the Provocation, in the day of Temptation in the Wilderness, Heb. 4. 7. Again, he limiteth a certain day, saying to day, if ye will hear his Voice, harden not your hearts. Now seriously ponder this, then tell me, if there be any room for your delays.

5. The last Reason is this, There is no

room.

room for your Deliberation in this Cause, whether you will obey the Commands of God or no, and consequently there can be no room for delay; there is no time to be spent, whether you should keep God's Command or no. There are some things that do not come under Mens deliberation, to spend any time to deliberate whether we are to do them or no.

As for instance, which of you do deliberate whether you shall Eat or Drink or no? No Man would, but for quantity or quality. you may deliberate, but whether Eat or Drink at all, you must not deliberate. So the Ultimate End of Man comes not under Man's deliberation. No Man deliberates whether he shall be happy or no. Now such is your Obedience to the Commandments of GOD. Doing what which he Commands you to do; will you spend time to deliberate whether the Blessed GOD should be Beloved or no? Will you spend Time to deliberate whether the Bl-ss'd Saviour shall be believed on or no? No, there is no room for deliberation in this Case: No Man will have the Face to dare to call these things in question. Now is there no room for Deliberation; yet is there room for your delay; So much for the Reasons; now

tot the application of this Doctrine. And it is but one main Use that I intend upon this subject, that is an Use of *Exhortation*.

Must the Commandments of God be kept without delay? With all earnest haste and possible speed, Oh then Beloved Hearers, be exhorted in the fear of God, without delay, to set about the Work that GOD commands you to do. Come *Sirs*, begin this day before to morrow: O come, for *God's* sake be perswaded to begin this *Work*, this very hour before the next. Sinner, leave thy sins just now, for the Eternal GOD commands thee so to do; forsake thy *Wickedness* just now, for the Blessed and Glorious GOD does give it thee in charge so to do. Turn to God, believe in *Christ*, just now, without delay. Oh that I could but perswade thee, to look about thee, to be up and doing. If any thing in this *World* require haste, this does. For your Souls sake arise, and be up and doing. If the *Devil* tempt thee to delay, do not hearken unto him; but say, The Eternal God commands me now to Repent and turn to *Christ*, and the safety of my Soul-work requires that I should do it with all possible speed. If thy sinful
Com-

Companions suggest unto thee, it is time enough yet; Reply and say, O it is not so, the *Eternal God* requires me presently to leave my sins. If thy own corrupt and filthy heart should say the same, O it is not so, the *Eternal God* requires me to make haste, and the safety of my soul requires me so too. O you young men, come away, you may not live till you are old: You young Children, that understand what I say, make haste, for you may die while you are young. You old gray-headed Sinner, make haste and do not delay; for your time is almost spent already.

To force this Exhortation, I shall urge it with ten several Arguments.

1. The Danger and the Miserable state that thy soul is in, whilst thou art unconverted, requires thee to make haste: Thy Estate is wretched, thy Condition deplorable. O why dost thou make no more haste to get out of this Condition? Dangers seen and apprehended, do usually stir up to haste. Tell me, sinner, if a Bear were at thy heels, or a Lion at thy back, What haste wouldst thou make to get away from them, that thou mayest not be torn?

in pieces? If thou wast in a wild and desolate Wilderness, that is full of Pits and Serpents, and wild Beasts, and Night were coming on thee, what haste wouldst thou make to get out? If thou were in thy Bed, and at Midnight a voice should be heard *Arise, awake your House is on a flame?* wouldst not thou make haste, and not say, *There is no need of haste,* and turn and sleep, and take the other nap in thy Bed; Behold, thy danger is a thousand times more, whilst in thy sin; tell me, is not thy Soul better than thy Body? Is not thy Soul better than thy Goods? and wouldst thou rise in haste to save thy Body and thy Goods, and wilt not thou make haste to save thy Soul, and that from Hell-flames too! Or wilt thou turn thy self like a sluggard upon the Bed of carnal Security, and say, let me alone, disturb me not, there is no such haste, Gen. 19. 15, 16, 17 and 22 verses. The case was, that Sodom was to be burnt with Fire, and the People that were in it; only GOD would have mercy upon Lot, and come with him; therefore the Angel came to hasten him to get away, because of his danger. This apply, Sinner, thou art in a Natural State, in danger

get

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get of a worse Fire than that of Sodom, and GOD Commands thee to make haste lest thou be consumed. Still thou lingerest and loyterest. God sends to us again, laying, Sinner, escape for thy Life, for thy Soul, look not behind thee, after the World, and after thy Sins and Lusts. Haste, it is for thy Life; David when he was in danger of being seized upon by Saul made great haste to get out of that danger. Jonathan, his Friend, had given him a sign, by the shooting of an Arrow, and words spoken to the Lad that should fetch the Arrow, that he should know whether it was good or evil, that was appointed for him; 1 Sam. 20. 38. Ah, to say I to thee Sinner, make haste, make speed, and tarry not, thy case is dangerous. Saul when he was in danger, the Philistines invaded the Land, he got away in haste. When David was coming against Nabal's house, Abigail made haste to pacify and turn away his anger. But alas, what was the danger of Lot unto thy danger! Or the danger of David, of Saul, or of Nabal's house, to the danger thou art in?

First of all, whilst thou delayest to keep the Commandments of GOD, GOD
= himself

himself is thy Enemy. There is Enmity betwixt God and thy Soul. Know then, whilst thou art *trifling*. God is angry with thee. The Eternal God is provoked by thy Rebellion against his Law. And is this a State to be delayed in? If a great Man was thy Enemy, what haste wouldst thou make to be Reconciled to him? If a Man upon whom is thy dependance and Livelyhood, should become thy Enemy, O how wouldst thou tend to get his Favour again? Would not the thoughts of his displeasure awaken thee out of thy sleep! *Psal. 7. 11. God is angry with the Wicked every day; Mark, God is daily Angry with thee, whilst a Wicked Man: Whilst thou breakest God's Commandments. And is this a Condition to be continu'd in, when GOD is daily Angry with thee? God is angry with the Wicked every day in the Week, every day in the Year, Vers. 12, If he turn not, he will whet his Sword, he hath bent his Bow, and made it ready: He hath also prepared for him the Instruments of Death. Behold, the angry God hath taken his Bow in his Hand, yea, he hath strung and Bent his Bow, and he has taken his Arrow out of the Quiver, and put it to the String, and drawn*

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drawn to the top; and Sinner, if thou be the *Mark* that God aims at, if thou art the *Butt*, He will shoot his *Arrow* in fury, that to it shall strike to thy very *Heart*. And who shall heal that wound? Tell me now, is this a *State* to be continu'd in? O it is, *because* that thou dost not know what God's anger is! Couldst thou speak with *Devils*, if they would be plain with thee, they could tell thee what God's *Anger* is. If thou couldst speak with *Damned Souls*, they could tell thee what God's *Anger* is. O did you know and consider what Gods *Anger* is, you would say, O this is not a *State* for me to abide in a day longer.

Take these *Six* properties of this *Enemy* of thine.

First of all, this *Angry God* is an *Omnipotent God*; and canst thou resist *Almighty Power*? Behold, he makes the *Mountains* to *smoke*, and the *Earth*, and *Devils* to *Tremble*. This, Sinner, is he that is *Angry* with thee every day.

Secondly, This *God* is *Omniscient*, and thou canst not deceive him, as to make Him *Believe*, thou art his *Friend*, when indeed thou art not.

Thirdly, This *GOD* that is *Angry* with

with thee every day, is an *Omnipresent* God: and then in thy distress, whether canst thou hasten from him? Consider, Sirs, you that will not hasten to him, whether can you hasten from him? You that will not hasten to him, to a Holy Submission, and a voluntary Resignation of your selves to GOD, whether wilt thou hasten from him?

Fourthly, He is a Righteous God: that is Angry with thee every day. Thou canst not bribe him with thy gifts: Thy Silver and thy Gold he will abhor.

Fifthly, He is Eternal too, and will never die: Behold this GOD that is Angry every day with thee, shall never die. If a Man were thy Enemy, thou mayest die, or else he may die, so thou mayest be deliver'd from his Anger. But this is not the Case between GOD and thy Sins: GOD ever lives to take Vengeance on thee: He lives to all Eternity, to punish thee to all Eternity: To punish thee for thy Rebellion against him. And when thou diest, this does not deliver thee from this Angry GOD; No, but when thou diest, then thou fallest more especially into his hands.

Sixthly,

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Sixthly, and Lastly, This God that is Angry with thee every day, whilst thou delayest, is an unchangeable God. He will never change to be a Friend thee, except thou dost change, to become an obedient Subject unto him, and yield Obedience to his Commands.

Whilst thou dost delay to keep the Commandments of God, thou art very near akin to the Devil. The Devil is thy Father all this while, and thou art his servant and his Child, And to you that say, you *desse the Devil and all his works*, why do you yet delay to come off from his service and work? What think you, Sirs, is this Relation to the Devil so honourable, and is his work so delightful, and will his wages be so desirable, that you are so loth to leave him and turn to GOD? That this is true, that there is this Relation and nearness of Kin betwixt the Devil and a wicked man, see Acts 13. 10. says the Apostle there of a wicked man, *Thou Enemy of all Righteousness, thou Child of the Devil*. Ah, Sirs! may you that are the Children of the Devil, be made the Children of God, and will ye not make haste to have this done? What if GOD should say to thee at last, *Thou likest thy Relation*

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Relation well, thou wouldest have the Devil for thy Father; Now thou art departed, get thee down to thy Father the Devil, thou shalt have a whole Eternity with him.

3. All the while thou dost delay, thou art under all the curses of the Book of GOD; all the Punishments and Threatnings in Scripture thou art lyable to, and God may, without delay, inflict them all upon thee, who dost delay to come to him. Gal. 3-10 Cursed is he that continueth not in all things that are written in the Book of the Law to do them. Thou hast not continued to do so much as one thing written in the Law. O then if God shall Curse thee, who shall bless thee? Sinner, didst thou never read this Book? or if thou hast perused this Book, hast not thou beheld the Threatnings of GOD against Graceless Men, and Ungodly Men, and delaying Sinners? Or, dost thou despise those sayings, and not make haste to get out of that Condition in which thou art Exposed to GOD's Wrath.

4. Whilst thou delayest to keep the Commandments of God, thou art under the Sentence of the Gospel too. Ah Sirs, if the Gospel condemns you, whither will

will you appeal? I do not say, that yet, this Sentence is a final Sentence; no, till thy *Unbelief* is final, this sentence is not final. Ah Sinner, come *Believe* quick y, or else thy *Unbelief* will be a final *Unbelief*; then this sentence of the Gospel will be a final Sentence too. The Gospel has its threatenings as well as the Law, *Ay*, and more severe ones too. You that are ready to say That we are too sharp in our Preaching nothing but *Hell* and *Damnation*: Alas, Sirs, I speak no more than I find in the Gospel itself; and that Christ hath spoken himself. Do you think, Sirs, that we are too sharp, and too tart in our Sermons? alas, you cast the Reproach upon God, that tells us what we tell you. We do no more but tell you what thi, God says, and what you must expect: and where you must shortly be, if you do not make haste and come away to Christ, Mark 16. 16. *He that believeth not shall be Condemned.* This is Christ himself that shall Judge you shortly, that tells you so John 3. 36. *He that believeth not on the Son of God, the wrath of God abideth on him,* H. b. 2. 3. *How shall we escape, if we neglect so great Salvation?* Mat. 18. 3. *Verily, verily, I say unto you, except ye be converted,*

ye cannot enter into the Kingdom of G O D, Luke 13. Except ye Repent, ye shall all likewise perish, Heb. 24. Without Holiness no man shall see the Lord. Now what say you, Sirs, do we speak more than God speak? Or have we said more than God himself hath said? If thou canst not bear this Doctrine, tell me; Why wast not thou one of Gods Councillors, and why didst not thou advise, and direct thy Maker, to make better Laws, and better terms for Sinners, than in the Gospel he hath done? Should thy Maker ask thee, upon what terms and conditions thou wouldst be Saved? thou must take his terms, or thou must not be Saved at all, John 3. 18. He that believeth not, is condemned already. Mark that Sentence, He that does not believe. Ah poor Sinner, art thou a Condemned Man, yet wilt not thou make haste, and wilt thou loiter still? And wilt thou come and beg that thou mayest be pardon'd.

5. All this while that thou dost delay, all thy Sins stand uncrossed in the Back of God; and is this a safe condition to be continued in? How many Oaths, Sinner, hast thou sworn! How many Holy Sabbaths hast thou Prophaned! How many times

Delaying Sinners.

How many times hast thou denied Godliness? How many hundred times hast thou neglected Prayer? To Call upon God? And how many Lies hast thou told, and not one of them Forgiven? Poor delaying Trifler! Dost thou not know, that thou must be pardoned or Condemned? and Pardoned thou canst not be, while not satisfied and unconverted. O what wilt thou do when thou leavest this World, and standest in Judgement? and God shows thee the Book of Knowledge, and thou find'st all thy Sins stand unclos'd in this Book?

6. While thou dost delay to keep the Commandments of God, thou art in daily danger of *Damnation*. Sins, are you not reasonable Creatures? Do you sit like Stocks under the plain Preaching of the Word? But if those things are true, as thou wilt shortly know and find them to be. Oh, why dost thou delay still, and make no more haste out of that condition in which thou art exposed to so much trouble! O this word *Damnation*, what a sound does it make in my ears! If the Word be so dreadful, what is the Thought left! Yet this is thy danger, while thou delayest to keep the Commandments of thy God, what art thou

thou in danger of: in danger of a place
 of utter Darkness: in danger of a horrible
 torments Pit: in danger of a place of
 Torment: In danger of a burning fiery
 Furnace: In danger of a place of conti-
 nual Torment with Fire, and with Brim-
 stone: Sinner, when thou liest down, thou
 art in danger of Hell, and thou knowest
 not, whether thou shalt awake before
 thou art in Hell. Sinner, consider how
 dangerous thou sleepest when thou goest
 to Bed; Who dare assure thee that thou
 shalt not be in Hell before the Sun Rises
 again? While thou dost delay, and sit
 down at thy Table, thou eatest and
 drinkest in danger of Damnation? whilst
 thou dost delay and art sitting in thy Shop,
 thou sittest there in danger of Damna-
 tion. Merchants thou shouldst have but lit-
 tle heart to stand changing of Money,
 when thy Soul is in danger of Damnation.
 When thou art at thy sports and drunk-
 en Bouts thou art in danger of Damna-
 tion. O Lord, What ails the hearts of Men
 that can sport, and drink and Game and
 play in danger of Damnation! They know
 not but that they may be in Hell before
 another hour, and yet put it off! Sinner,
 Remember what I say, Thou never didst
 see

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see that hour ye, in all thy life, in which
thou canst say, now I am past danger of
being damned: Now I have a promise of
God, that my Soul shall not be cast into
Hell: Sirs, What do you mean, Beloved Pen-
itent? What do you think on? How do
you sit here as not concern'd? How can
you eat and drink, and sleep, as if you
were not in danger of Hell? Canst thou
bear the Wrath of God, the Torments
of the Damned! Canst thou endure it,
sinner? If thou canst, then let Christ be
gone still! But alas, to feel the Torments
of Hell will be another thing, than to
speak of them. O Sirs, hearken to this
Counsel, from one that earnestly desires
the salvation of your Souls.

I come now to the second Particular.

II. To urge you to make haste, Con-
sider, what haste most do make in the
World to sin against God, to break the
Commandments of their GOD: to hast-
then done too, this has been thy pra-
ctice. O what haste hast thou made to
sin! How fast do many Men swear! How
fast do many Men Drink! How
fast do many make to their wicked
Companions! How fast does the Whore-
monger haste to his Harlot: Shall others
make

make haste to Hell, and wilt not thou make haste to Heaven? Shall others make such haste to provoke God, and wilt not thou make haste to please thy God? Here we cannot make you to be slow: Here we would fain have you to stop, to stay, but you will not do it: If we fetch Arguments from God, from the wrath of God, from the Justice of God, to stop your Course in sin; yet you will go on. If we fetch Arguments from the Promises of God, from the threatnings of God, both true and terrible, yet for all this, the Sinner will make haste on in his Sin, though we tell you that Sin is the way to Hell, the undoing of your souls; yet, for all this, you will make haste to Hell. Why sinner, art thou afraid that thou canst not get to Hell soon enough, or sure enough! Behold, you that make haste to sin, I Call and Cry this day, Why such haste, Sinner? why poor Sinner, why such haste? Why dost thou hasten so fast to run on in that course that will certainly bring thee to that place of Torment? Stop thy course, stay sinner, turn back, the place that thou art hastning to, is not a pleasant place; the Torments that thou art hastning

ning to, are insufferable Torments; turn back again then to God, and instead of making haste to Sin, make haste to God. Believe me, sinner, believe me, if that thou comest to Hell forty years hence, thou wilt find, that thou art there soon enough. Why then shouldst thou make such haste! O the blindness of Mens hearts, that make more haste to Damn their Souls, than to save them, that make more haste to Hell, than to Heaven, that make more haste to Devils, than to God! That Sinners make haste to Sin, you have proof enough in your own Observation, besides the scripture, Prov: 1. 16. *Their feet run to Evil, they make haste to shed blood.* Prov. 7. 23. *The sinner maketh haste, as a Bird that fleeth from the snare.* Mark 6. 25. *Herodias daughter made haste to bring a Charger to have John Baptist's head.*

II^d. To press you to make haste, Consider, what haste most in the World do make to be Rich upon Earth; as if God sent Men upon Earth to mind nothing so much as the Riches of this World. Do you not see Men make haste to get the World, as if they could not be happy without it? As if they were

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undone if they were not Rich! Why do these Men make haste for Riches, and wilt not thou make haste for Grace? Tell me, is not Grace better than Riches, and God better than Gold? And are not the Joys and Happiness of the unseen World, a great deal better than the outward Enjoyments of this present World. Take Solomon's Counsel, Prov. 3. 14. 15. *Wisdom (meaning Christ) is better than Rubies, and all that the heart can wish or desire, are not to be compar'd to him,* Phil. 3. 7 S. There, Paul counted all things but Dross, and no better than dung, in Comparison of Jesus Christ. Ah Sinner, when death shall come, and thou lye on a Bed of Sicknes, if thy Conscience be then awakened, or if not, then at the furthest, when thou shalt lye in Flames, thou shalt cry out of thy folly, and say, *O wretched Sinner that I was, that made such haste to get the World, but no more haste to get the Favour of my God, that made such haste to get Silver and Gold, but made no more haste to get the Favour of God, and an Interest in Christ.*

IV. Yet consider, when Man was fallen into misery, and was a lost Creature, the

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the Blessed God made haste to help him
out. When Man had Rebelled, Mercy
made haste to pardon: When Man had lost
his way to Heaven, the God of Heaven
did make haste, and came himself, and
Preach't the way of Salvation unto him.
O wonderful! That God should make
haste to Man, and Man will not make haste
to God! That God should make haste to
come and help Man, and yet Man will
not make haste to accept of his help? what
would have become of mankind, if God
had delayed, if Mercy had delayed! but Mer-
cy was upon the wing, Mercy fled away
apace towards Fallen Man: The very same
day that man did sin, God did make haste
that verie day, to come and Preach a Sa-
viour unto him: Read Gen. 3: 7, 8 and
15 verses, There you read of *Adam's*
Sin, how he had sinned, and it is said, *In*
the cool of the day, God came making haste
to find out lost Adam, saying, Adam, where
art thou? Thou God of Heaven came
to look after the Sinner! As if he should
say *is this the Man that I made in my own*
Image, and is become liable to my Wrath.
subject to my Curse, and to the Torments of
Hell for ever! O my Bewels yearn, I must
make

make haste to convince him of his Sin, and then to Preach a Saviour unto him, Gen: 43. Joseph made haste, for his bowels yearned towards his brethren, and he sought where to weep, and he entred into his Chamber and wept there. So does God's bowels yearn towards poor Sinners.

V. To perswade you to make haste, the time is coming, when thou wilt be in that case, that thou wilt cry and call to God to come and help thee. What dost thou think, Sinner, will sickness never come? Shalt thou never be pained in the Bowels? Shall the time of dying never come? Yes, it will, it will, and it is a hastning. When thou art full of pain with Gout or Stone, if thou canst not rest upon thy Bed, O what will thy sayings, sinner, then be! O that God would make haste and ease me, and give me some relief! O this sickness I cannot endure! This will be they request ere long, and will it not be the breaking of thy heart, if God should say to thee in thy distres, as now thou sayest to God in thy Prosperity; God says, Make haste to come to me; yes, thou sayest in thy heart. after one year I will, or after Ten Years, then I will? then what if thou

thou, when under such pain, shouldst cry
to God, Help Lord! God, should say, After
one year, or ten years, then I will buttill
then, thou must lye in thy Distress: Psal:
40. 13. Be pleased, O Lord, to deliver me, O
Lord make haste to help me. Verſe. 17. Thou art
my Help and my Deliverer, make no tarrying O
my God. Thou wouldest not have God to
tarry then one Day longer, not one hour
longer; thou wouldest begin and end thy
Prayer in thy Distress, with this Request,
Make haste O God to help me, as the Psalmist
does in Psal: 71. 12. O God, be not far
from me O God make haste for my help; even
a very Pharaoh will cry for help when
Judgements are upon them.

VI. All the Provisions and Preparations
that the Blessed Glorious God has
made to welcome Sinners; when they
come to him, do all cry aloud to you,
to make all earnest haste. The Eternal
God has made great Preparation for
thee; this Blessed God invites thee: Sin-
ner make haste and come to me; thou
wilt be Damned if thou dost no; O Sin-
ner, make haste, and come quickly un-
to me; thou wilt perish for ever if thou
dost not come quickly unto me; I have

a Pardon for thee, come to me, I have a Heaven for thee, come to me, I have prepared a Kingdom and a Crown for thee, and loe thou shalt dwell with me *for ever*; though thou hast *Rebelled*, I will pardon thee if *thou* wilt come to me; though *thou* hast deserved Hell I will give thee Heaven, if *thou* wilt come to me: Behold, this Blessed God made *haste* to send his Son, & Jesus Christ made *haste* to come and Die, the Spirit makes *haste* to come and move upon thy Conscience, and the Ministers of Christ make *haste* to come and offer Christ to thee; now shall God make *haste*, and Jesus Christ make *haste* and the Spirit make *haste*, and Ministers make *haste*, and wilt not thou make *haste*?

VII. My Seventh Argument shall be, to Consider your time that you have to come to God.

First of all, The time that thou hast allowed thee to come to God in, it is but short, and but a *little* time, a few more Years or Months, Weeks or days, and thy Life will be ended. O Sinner, consider where thou standest! Upon the brink of Eternity, upon the Borders of another World; thou art near, exceeding

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ing near to Heaven or Hell. and yet wilt thou make no more haste?

2. This *little* time that thou hast, it is hastening away quickly. O how swift does yonder Sun in the Firmament move! Sirs, do you not see how one Day and one Night rolls away after another, and one Week, one Sabbath goes away after another, and thy time is a hastening, whether thou art a Drinking, or a Sporting? Sinner, except thou canst stop the suns going off its Race, stay in thy sins no longer.

3. This hastning time it is very uncertain too when it shall end, when an end shall be put unto it; Sinner, canst thou tell, *that* thou shalt live till to Morrow: let the Man stand forth, that can say, I am sure I shall live till to Morrow; Which is the Man amongst you all that can say, *This* hour I am sure of the next, and this Lords Day, that can say, I am sure of another? Who knows, but thou art keeping thy last Sabbath, and hearing thy last Sermon? Who knows, but thou art making the last Appearance in a Publick Congregation? *Boast not thy self of to Morrow, for thou*

thou knowest not what a day may bring forth.
 Ah Sinner, thou wilt be found to be the
 Fool of all Fools, that dost not know how
 soon thou mayst depart this World, yet
 trifflest and delayest, and wilt not make
 haste to come to God.

4. Thy time that is past, will never
 come again; if thou wouldst give thou-
 sands for Yesterday, it cannot be Recall-
 ed: Or for last Lord's day, it cannot be
 Recalled again: Consider your time, then
 judge if it be not high time for you to
 make haste, and to delay no longer.

VIII. Yet I pray you consider all the
 time you do delay, you are abusing the
 Mercy of God, and abusing of the Patience of
 God; Is this a thing to delay in? Does the
 Eternal God stay, yet does not Damn thee,
 and cast thee down to Hell, which he may
 do every hour at his pleasure? And does he
 tarry and not Punish thee? And dost thou
 tarry and wilt not come and submit to him?
 This God is intreating of thee to accept
 of Mercy; and is loth that thou shouldst
 Perish, or lose thy poor Soul. Now is
 offering of the Rich Blessings, Purcha-
 sed to dear, as by the Blood of his own
 Son; and while thou dost neglect, what
 dost

dost thou but say in thy heart *I care not for God, nor for his Christ neither?* Ah Sinner remember the time is coming, the Hour is hasting, that thou wouldest give Ten Thousand Worlds if thou hadst them, for that Grace which now thou despisest; *Rom 7. Despisest thou the goodness of God, not considering that the Patience and Long suffering of God should lead thee to Repentance!*

IX Thy Delaying has in it a great deal of bold, and blind Presumption. Thou dost presume, Sinner, of such things that thou hast not any grounds to make reckoning of. There are three or four things that a Trifling Sinner, a Delaying Sinner presumes of.

I Thou dost presume that thou shalt live longer yet; thou dost presume, that thou hast more time to spend in this World; thou dost suppose that thou mayst have another Year yet, another Month still; another Week still; Tell me if this be not in thy heart? Thou art worse than a Mad-man indeed, that wilt not make haste to come to Christ? but this is a bold presumption; Thou talk-st of another Year, when thou mayst not have another Hour.

2. Thou dost presume, that thou canst Repent when thou wilt, and turn to God when thou wilt; thou dost presume that thy own will is of thy own strength; but Sinner either thou canst Repent when thou wilt, or thou canst not; if thou canst and dost not, behold thou art inexcusable; but if thou canst not Repent now, dost thou think thou canst better repent hereafter, when thou hast hardened thy heart yet more in Sin.

3. In thy *Delaying*, thou dost presume, that the Spirit of God will help thee hereafter, as well as now, for if this were not in thy hopes, if thou didst not suppose this, if thou wert not bereaved of thy Understanding, wouldst not thou Repent now, while the Spirit of God moves upon thy heart? How dost thou know, but hereafter the Spirit of God may let thee alone, and give thee up to the hands of thy own Heart? God may say to thee, as to Ephraim, *Hosea 4. 17. Ephraim is joined to idols, let him alone.* Ah Sinner, if God says once, *Let him alone*, then all the Sermons in the World will do no good: If God would say to the delaying Sinner, *My Spirit let him alone, and mine Ord-*

nances let him alone, and my Ministers let him alone. That tho' you have the voice of the Gospel in your Ears, yet God will let thy heart alone.

X. And the last Argument to perswade you to make haste is this, it may be you may be loth to hear it; I wish, Sinner, that by the yielding to all the rest, thou wouldst give me Reason to forbear to speak; but if all that has been said, will not move thee to make haste, then know that thy Damnation is hastening, the time of thy dying in Torment is hastening, the hour of thy being thrown down to Devils, and lying in Chains of Darkness, is hastening. Sinner, tho' thou slumberest, yet thy Damnation does not slumber, 2 Pet: 2. 3. *Whose Judgment now of a long time lingereth not, and their Damnation lingereth not.* Thou lingerest and loiterest, ay but thy Damnation does not slumber, Deut: 32. 35. Consider of that place, To me saith God, belongeth Vengeance and Repompence; their foot shall slide in due time, for the Day of their Calamity is at hand, and the thing that shall come upon thee maketh haste. Mark, the Day of thy Calamity is at hand, and the thing

thing, the Wrath of God that shall come upon thee maketh haste; the Justice of God that shall overtake thee, makes haste. O then, if thou would'st make haste to escape those dreadful things that are hastening, do you make haste and delay not to keep the Commandments of your God.

Thus I have given you many Arguments and Motives, and if I thought that you had made haste and come away to Christ, I would change my Text, and go upon another Subject, but I doubt, after all that thou art lingering; I would therefore yet try to put thee on, and would direct this Exhortation to five sorts of People.

First of all, I would perswade such of you as are Young; that you would make haste, and not delay, even you that are Children, little Children, the youngest amongst, you that understand what the sense is of any of these things. O do you make haste you young Men in your Youth, make haste and do not delay.

II. I would direct this Exhortation to such of you as are Old, Old Sinners, for God's sake make haste, you that are three score years old and more, make haste.

III. To

III. To such of you as are Strong and Healthful of Body.

IV. To you that are Sickly and Crazy Persons, often Sick and seldom Well, for God's sake make haste.

V. To such of you as have been Sick, and now are Well, as have been upon beds of Sicknes near to Death, but God hath set thee upon thy Legs again. O make haste, and do not delay to keep the Commandments of God.

First then, You that are young, you that are yet in your Childhood, you young Children, you Young Men and Maids, O do you make haste, and do not delay to keep the Commandments of God. I would the rather press this Counsel upon you, because you chiefly lye under the temptations of delay; for you Children have very naughty hearts, and loth to be good, and come to God; you are apt to think, that you have time enough yet; that you may take your Pleasure, and mind your sports now, and think of God hereafter, and think of Heaven and Hell hereafter. But I have Ten Questions to propose to you, you Young ones, and by that time I have come through these, I hope you will see
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that there is no reason for you to delay, tho' you are Young.

I. Tell me are you so Young that you may not die? are you so young that you may not be sick? Are you Young Men exempted from Death and the Grave? Have you not observed, that as young as you, and younger too, have gone down to the Grave? Have you not seen little Infants carried to the Grave? Have not you seen Infants laid in the Dust? Have you not seen many times that there is but little difference betwixt the Birth and the Grave? If you doubt of this, go into some Churchyard, and see if you may not find there Graves of all sizes; an Infant was Buried here, another young one was buried there, who was not so tall as I? very well, if you are not so Young, but you may die, are you so Young then, that you may not make your Peace with God?

II. Are you so young that you may not be Damned? Has God an'e where told you in his Word, That no Young Ones shall go to Hell, those that die in their Youth? Tell me, were not you born in Sin? And are you not by Nature Children of Wrath? And by Reason

son of that sin in which you were Born, are you not liable to the wrath of God, to the damnation of Hell, and to the Torments of the damned? Besides, Have not you young Men many sins of your own committing, actual sins? How soon didst thou learn to Lye? How soon did you learn to take God's Holy Name in vain? How soon did you play upon the Lord's Day, and so mispend your precious time? By all these you have deserved Death and Hell too? and if you are not so Young, but you may be damned, is there any room for you to delay, and not to do what God Commands you to do?

III. I pray tell me, Is it fit that you should give the first of your time to the Devil, rather than unto GOD; for you first to serve the Devil, then next to serve God; to give your youth unto him that would devour and destroy your Souls, rather than to GOD, that would save your Souls, and make them happy; Should you give to Satan the first of your time, that deserves none at all? And Sir, I tell you, that you deserve to be Damned if you give one hour. I think of it, What would the World think of you

you if you deal with your Parents as you deal with the Eternal God, if you should say Father, I will rebel against you: while I am Young, I will vex and grieve you, whilst Young, but I will be Dutiful to you when I am Old: Will you in effect say worse to God: and say, we will do what the Devil saith to us now, and we will do what God Commands us hereafter. Tell me, Who was it that gave you your Being? Who was it that formed you in your Mothers Womb? Who was it that brought you Forth? Who was it that preserved you, whilst you hung upon your Mothers Breast? Who is it that kept you from Death and Hell to this day, that might have cast you into utter Darkness, as soon as you beheld the Light of the Sun? Has the Devil done for you, as God has done, or can you expect he shall or will? Lay all these together, then see if it be fitting that you should leave the Devil still.

IV. Tell me, you that are young, can you be Good too soon? Or can you Love your God too soon? Or can you mind your Souls too soon? Or can you (think you) be mindful to escape the Damnation of Hell too soon? Can you be too

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soon sure of Heaven? Tell me, Would it do thee any harm to know in thy Youth that thy Soul shall be saved? Would it do thee any harm to believe in Christ, to love God above all, and to understand, whenever thou shalt die, that thy Soul shall be received to Heaven? Remember this, that there have been many who have been troubled that they did repent too late; but there was never one in this World that ever Repented that he Repented too soon. Thousands, and Ten Thousands have bewailed that they have staid off from Christ so long.

V. Is not Youth, and Young in Years, the usual time for God to Convert Sinners to his Son? Especially, those whom he planteth under the Gospel in the time of their Youth. O you that are set under preaching, if you are not converted whilst you are Young, it is a thousand to One, if ever you are Converted. Pray Sirs, consider, Is it usual for God to Convert Old Sinners? I know God sometimes may call at the Eleventh Hour, but it is but here and there one, now and then one; and commonly they are such as did not sit under the means of
Grace

Grace when they were young; if you delay whilst Young, you may let slip the very season of Conversion, then your Souls cannot be brought over to God by all the Preaching in the World. Do we not amongst our selves observe, that for one old Person, one old Sinner, that is made sensible of sin, and of his lost estate, though never so vile, that does desire the Prayers of a Congregation for them, have we not Twenty, yea Forty, that are younger, that desire your Prayers for them.

VI. Will it not be easier for you to repent now, than it will be hereafter, when by long continuance in sin, you have hardened your hearts, and seared your Consciences, and have been accustomed to do wickedly! Certainly, now whilst Conscience is tender, and the heart more tender, it will be easier for you to let go your sin now, and to leave your wickedness now, than it will be forty Years hence; for the longer you continue in sin, the stronger is sin upon you, and the stronger your sin is, the harder your heart is, and the harder will be your Repentance, as *Jeremiah* speaks, *Can the Ethiopian change his skin,*

or the Leopard his spots? Then may ye that are accustomed to do Evil, learn to do well.

VII. Shall you not prevent a Multitude of Sins, if you make haste in your Younger Years to come to God? whereas if you go on in your Sins, what a Multitude of Sins, how many Thousand sin will you add more and more to the sins that you have already committed; If you loiter still, how many Prayers will you neglect; And how many Sabbaths profane; And how many lies tell, and make no Conscience? And how many Oaths may some of you swear? Whereas, now if you would come to God in your Youth, if you would now Believe and Repent, and come to God, O what a number of Sins may you prevent the Commission of! And is not this desirable? You have sinned enough already; the Youngest amongst you have sinned enough already, You need not go on still, and add more and more to Your sins; for they are not to be numbered already.

VIII. Consider, Will not this be most pleasing unto God if you hasten in your Youth to come to God? Early is the time

time; O, Christ loves young Ones indeed, when they will be good, Mark 10. 23, 24. This was a Young Man that had but some common good in him; and it is laid. That Christ looked upon him and loved him. Jerem. 2. 2 Says GOD to Israel, I remember the kindness of thy youth, the Love of thy Esponsals. Ah, God takes it kindly, and Christ takes it kindly, when you do believe on Christ, and leave your sins be-times. O will not you do that which Gad and Christ will take kindly at your hands! then make haste whilst you are young, and do not stay till you are Old. O it is pleasing unto God, to see Young Ones come and Pray, and Believe, to see Young Ones following after Christ, Eccles. 12. 1. Remember thy Creator in the days of thy Youthe. Now tell me, Young Men, Is it not better for you to be pleas-ing to this Blessed God whilst you are Young, than to be provoking of him till you are Old? Is it not more pleasing to have his Love and Smiles, than to have his anger and frowns?

IX. If you make haste whilst you are Young, that not you have the more time to serve your God, and Glorify your
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Maker? And is not this the End for which thou wert born? is not this the End for which you were made, that you may glorifie him that gave you *Being* unto you? And tell me, Can you begin this work too soon? Or, can you do this one thing too much? O young Men, think, will God save you when you die, and will not you serve him whilst you live? Will God glorifie you hereafter in Heaven, and will not you glorify God whilst you are here upon the Earth? Tell me, Do you think you can Honour God in a little time, and in Old Age, too, as you may in a great deal, beginning from your Youth, to your Elder Years? I tell you, that multitudes of good People upon their Death-Beds, when they have been going to Heaven, They have been full of grief upon this Account, That they served God too late; That they are going to Heaven to live with God, and have done no more for God, when they were here upon Earth.

X. And Lastly, If you now make haste whilst you are young, that not you have the more time to do the great Work in your own Soul that is there.

to be done? O what a great dale of works does lie within u? What a great deal of work does lie upon our Hearts to be done upon our Souls! Is it not more likely that you should do more in Fortie Years Time, than in five or ten, or the latter end of *your days*? O how much knowledge is there to be had of God and of Christ and the *great Mystery of the Gospel*! You will have more Time to get a greater measure of the love of God, and of Jesus Christ; you will have more time to get Assurance of the *Love of God* and of *Eternal Glory*; you will have more time to make *your preparation* for Death, and the great Account *that you have* to give unto God after Death. Now take these Ten Things along with you, and then see, if there be *anie room or Reason* for you to delay though young, to make all the haste you can to do what GOD Commands. That is the first Sort.

2 The Second Sort, *that I would urge* this upon, is, you that are Old, You Old sinners, consider the Work that you have to do.

1. Of all, you that are Old, O make haste; for your time is almost gone. *your*

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Glass is almost run, your Sun is near to setting: in the Course of Nature you have not much time to Live. Behold I look upon your Grey Hairs, and they will tell you, that you are going (st) the Stage of this World, and are entering into another World. The Age of Man, that the most do reach ordinarily, is Threescore and Ten, *Psal. 90. 10. The Age of Man is Threescore years and Ten.* Oh! is there not some in this place that have Out-lived the usual Time? Are not some of you Threescore years and upward? Are not some of you Seventy Years and more? O how near, how very near are you to another World! You are almost at your Journeys end. What, and sit still when you are almost at your Journeys End; Some of you are Old almost to a wonder. When a person begins to be going onwards to Eighty, People commonly wonder at their Age. What art thou such a one, yet delaying? Art thou Old to a wonder, and Wicked to a wonder too? O consider, it is but a little while that you have to stay in this World; make haste therefore, and do not delay.

II. You

A CALL TO

II. You that are Old, make haste: for some of you have not yet begun your work; What! and delay still, and be idle still! What do you mean? How many old ones are there here, that have not spent one hour in *Threescore Years*, in hearty serving of GOD; I do not say you have not spent an hour in *Heating* and in *Praying*; but some of you possibly have not spent one hour in hearty serving of God; which you that are in a Natural State and Condition never did. O what are you, Sirs, that are Old, and never convinced of sin to this day, that are *Fifty*, *Sixty*, yea *Seventy* years old, and yet strangers to the very first Principles of Religion! Oh how sad is it to see grey *Hairs* and *Ignorance*! I have seen a Child of five or six Years Old that hath known more of God and of Christ than many that I have seen of *fifty* or *seventy*; and yet these People sit still! Sirs, are you resolved indeed to go thus to your *Grave*? Are you resolved indeed to die and be damn'd too? To see Old People to be careless of God, and careless of their Souls, negligent and slothful, what a shame is it? Age has forced thee to lean upon thy staff, but it has not forced thee

thee to lean upon thy saviour. How may we say of some, wondrous Old, and wondrous Wicked; wondrous Old, and wondrous Ignorant. Have every one of you that are Old, fiftie or sixtie Years Old, got *Christ* into your Hearts? Would to God you had, I wish you had: Have every one of you repented of Sin? O consider, Sirs, what a thing is this, to live Fiftie Years, yet be without God? to live sixty Years, and never come to God; to live till you come to that state in which Nature is almost consumed yet not faith! May not some of you say, That you have shed one Penitent Tear for all your sins, no, not in Fiftie Years time. But you that are in Years, and have begun your work, yet there is Reason, why you should make haste to do more, and to go forward, and make greater Progress still. Thou that hast loved God and believe on *Christ*, tell me, Dost thou think in thy very Conscience, that thou hast so much Love to God, as thou mightest have had in Fifty Years standing? Alas no, who has? It so be, that you have not got so much Grace as you should have done in so much time, and as you should have done by the help of so much means as you have had in so many Years. O make

hate, and do not delay! What think you, Sirs, you that are of Years, you that I may call my Father for Age, what think you, are there not some that are 20 years Younger than you, Forty Years younger than you that love God and fear God, and hate Sin more than you do? Is not this a sign that you have *loystered too much*? Therefore make haste and delay no longer.

III. You that are Ancient, make haste and delay not; for have not you lost time enough already, but you must lose more still? Have not you served the Devil long enough, and leev'd your Lust long enough? Have not you forgotten God long enough, and neglected Christ, Heaven, and your Souls, long enough already; but you will do it still, and will you proceed, and will you do it till you die? What do you mean, Sirs, you Old Swearers, and you Old Drunkards, and Old Sabbath breakers, you Old haters of God and Godliness? What do you mean, do you mean to Rebel till your Dying day? Do it a little longer, and you will do so: Do you mean to give the Devil all your time, and all your strength? You that have lived Threescore Years, (that should you live the other Threescore Years, you would do so still; You that have liv-

ed Fifty Years, I fear, should you live Fifty Years longer, you would still be the same. Sinner, Art thou resolved to go to thy Grave without Christ, without a Heart changed? If thou dost, shalt not thou go to Hell too, and to Devils too? What you do, it must be done quickly, or else it will never be done; for you will die before it be done. For Shame, Sirs, for Shame, love God after so long time; for Shame, Sirs, for Shame, love Jesus Christ, after so long time. Have not you seen a great Deformity in Sin, after so much time that you have spent in sin.

IV. You that are Old, make haste and do not delay; for if you die Old, and Christless too, if you die Old and Graceless too, the Patience of God that has waited upon you till your Old Age, will aggravate your Sin, and your Condemnation too; I tell you, Sirs, that much of you had better to have died in your Childhood, than to have lived to Old Age; you had better died as soon as you had been born than to have lived so long, and go to Hell at last; you had better have died when you could not go, by reason of Infancy, than to live till you could not go, by reason of Age, and die out of Christ at last: If thou

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diest Old and Wicked, Old in thy sin, Hell will be the hotter when thou comest there, though it be the longer till thou comest there; Will you yet delay? O you that are Ancient, I pray you make haste, and delay no longer.

V. And lastly, I pray you make haste and delay no longer, for, I pray tell me, Can you give an account of your mis-spent time already? You shall certainly be called to an Account for every Year you have had, for every Month you have had, for every Week Day & Hour that you have had; Time is going, and you must be called to an Account how you have spent your time. Can you give an Account to God of Fiftie Years spent in Ignorance, *not knowing of God?* Can you give an Account to God of Threescore Years spent in a Natural Estate, in which is nothing of God, nor ever did One hearty Duty to God, in all this time! O you that are Young, for you are my Hopes! I profess that I have more hope of you, than of those that are Old and Wicked. I take it to be my great Advantage, that I preach to so many that are Young; think of what has been said to you, and what has been spoken to you, and when you come home,

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home, consider, you have heard Ten Things, that there is *no room for lyesing.* And you that are Old think, if you are not past feeling, *O would to God ye were not!* This is the Milchick, when People are Young, then they think it is too soon; and when they are Old, then they say, they have been of this Opinion ever since they were born, and change now they will not. Well, think what you will, change you must, or you must be Condemned. You would think it much to wait upon a Fellow Creature a day, or a week; yet this Blessed God has waited upon you to many Years. *O make haste and come unto God,* and do not delay any longer.

Then to you that are of a strong and a healthful Constitution, *do you make haste and not delay to do what God commands you,* though you are strong and healthful, yet make haste and do not delay; you have need of his Advice, because being strong and in perfect health, you are apt to put away the day of Death from you, and Repentance too, and Christ too, and the making of your Peace with God; because you are not full of Pain, and God does not often call you upon Beds of Sickness, therefore you think there is no need for you to make haste.

First of all, As strong and as stout as thou thinkest thou art, many have been cut off in a Weeks time, and less; therefore do this make haste; as strong as thou art, when Death comes it will make thee cry out. *O I am Sick, I am Sick; I am Pained, I am Pained!* O it will make thee to Tremble: You see often times, that Crazy Persons do out-live those that are of a Healthful Constitution; therefore do not venture your Souls Eternal State upon it, because you are strong.

II. Tell me, who is it that giveth thee thy strength? Is it God, or Satan? If it be God that gave thee thy strength; What a distinguished Sinner art thou to God, that because God does not fill thy Body with Pain, therefore wilt thou fill thy Body with sin? What does God give thee Health for, and give thee Strength for? Does God make thee strong that thou mayest be strong to sin, and spend thy days in sinning against him?

III. Consider, Which is the fittest time for you to repent, and to make your Peace with God, now when you are well and strong, or when you shall be sick and near Death? Alas! How oft have I seen People on their Sick Beds unfit to be discouraged with

with, that put off their Repentance till the
last, till they were sick; then sickness
brought in Burthen with it, its Excessive
Pain with it, that they had no mind to
Discourse of any such Things. That is
the Third Sort, to those that are Strong.

IV. My Exhortation also is to such of
you as are sick & of a weak Temper,
that are often sick, and often ill. It is
time for you to make haste, that live in
daily expectation of another World, that
daily look for your last day, and when
your last hour will come, and when you
shall draw your last Breath. How often
God smaked thee over the Grave? How
often hast thou been in that case upon thy
sick bed, that Men could not tell whether
thou shouldst live or die? And now God
has restored thee, yet thou art weak still
and sick still. Is it not time for you to
make haste? Behold! The Voice of every
sickness is, *Sinner make haste*; The Voice of
every Affliction is, *Sinner make haste*.

V. And lastly, My Advice is to such as
have been sick, and now are Recovered;
do you make haste and not delay to do
what God has commanded you to do. Will
you sin again as you did before? Will you
slight Christ again, as you did before? Be

in g'ett Heaven, and God and Christ as be-
fore a Sinner, did God give thee thy Life
again, that thou shouldest Rebel against
thy Maker again? Hast thou forgot how
thy Soul was filled with amazement and
horror when thou thoughtest thy Soul was
so near to another World? How didst
thou beg, and cry, and call, O that God
would restore me this once! O that God would
give me a little more time! O if God would re-
cover me, I will become a new Man. I will for-
sake my sinful Companions, I will neglect Prayer
no more, I will prophane God's Holy Day no
more! These were thy Promises; God
has restored thee again, and hast thou so
soon forgot what thou didst promise unto
God, and dost thou delay as much as be-
fore? O consider, and for Gods sake lay
it to heart; Didst thou tell a lye to God,
when upon thy sick bed: and did thou
play the Hypocrite with God, when thou
didst not know whether thou shouldst live
or dye? Therefore, you that have been
upon the brink of the Grave, and God bid
thee look into Eernity, and thou sawest
thou wast not prepared, thou beggest a
little longer time, and God spared thee,
therefore now make haste.

Now it may be thought, that I have
said

said enough upon this subject; but, alas, I think I have never said enough upon any Subject, till I have gained your hearts to do what I have Preached upon. When I consider, how foolish many Men are; how backward to come to God and Christ; how backward to believe, to Repent, and be Holy, I think, that there is Reason enough to consider still, what more is to be said, to press you to make haste, and I beseech you to Answer these following Questions, and let Conscience Answer as we go along.

First of all, Tell me, Sinner, Who is it that does wait up on thee, while thou dost delay? Is it not the Bless'd, and Glorious, & Eternal God? Is it not he that the Angels of Glory make all possible speed to do his Commands? Is it not he, Sinner, that might have damned thee long ago, and cast thee down into Eternal Torments, and thou mightest this day have been among Damned Devils? Dost thou do well to make him tarry for thee? Is it not he that Died for thee, that is infinite in Mercy to save thee, if thou comest in; that is infinite in Power to Damn thee, if thou refuse? Is it not he, that is infinitely Superior Judge? Now, if it be Reason

thee to loiter any longer, do it thou day-
ess; do, I say, at thy Peril.

Secondly, Who, or what art thou, Tri-
fler, that this Blessed God should wait thus
upon thee? If we consider thee, as thou
art a Creature, or as thou art a sinner,
why should God so wait upon thee one
Year after another? As thou art a Crea-
ture, is not thy Body made of Dust and
must not thy Body ere long be turned in-
to Dust? What art thou, but the better
sort of Clay? Dost not thou carry every
day a very Dung hill about thee, & must
the Blessed God wait upon thee? Besides
if we consider thee, as thou art a sinner,
Art not thou a Hell deserving sinner? May
not God cast thee this day into Hell if he
will, and into torments, even this very
hour if he will? Canst thou be happy with-
out his salvation, & enter into Heaven with-
out his Son & be saved without his mercy?
Therefore delay any longer at thy Peril.

Thirdly, What is it for, that this GOD
thus waits upon thee? Consider I pray
you, what does God give you so much
time for, one Week after another, one
Month after another, Year after Year?
Is it to make you selves rich in his world?
God: it is about a greater Matter, that God

Delaying Sinners

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waites and stays? is it not to see if thou wilt
mind thy escaping *Eternal Damnation*. God
gives thee thy time for this that thou may-
est escape an *Eternity of Torment*: Is it not
for this that God waits, think you?

2. That God stays so long, Is it not
that thou mayest mind the everlasting Sal-
vation of thy Soul in *Glor.*, that thou may-
est get a Title to his Kingdom that thou may-
est get an interest in his Son, that thou
mayest hereafter dwell with him, with his
Son, and with his Spirit with his *Angels*
and *Saints*, when thou shalt be taken out
of this World.

3. Is it not that God stays, that thou may-
est be Justified Sanctified and Pardoned?
O Sinner, if God had not staid for thee,
he might have *Seneced* thee down to
Eternal Torment, many Years ago.

4. Is it not that God does stay, that of
a Captive to *Satan* and to *Sin*, thou may-
est be made free?

5. That thou mayest be cured of thy *Soul*
distempers, and of those filthy *Maladies* that
are upon thy Soul: Is it not for this, Is
it not for this, that God waits upon thee.

IV. Tell me, who shall have the benefit
of it? or who shall be the sufferer if thou
shalt delayest and dost not make haste to

Repent

Repent, Believe and be Holy? Or who will be the better, if *that* thou make haste to be Holy and Repent? Who e will the Profit be, and the advantage be? if thou dost *not* will not the harm be thy own, and will not the wrong be thy own? Sinner, dost thou think that God thus waits upon thee, because he cannot be happy without thee? Flatter not thyself with this, for this God was happy before thou wast, and if thou art damned, this God will be infinitely happy and blessed without thee. Job 22. v 2. 3. Can a man be profitable to God, as he *is* it is wise it profitable to himself: Is it any Pleasure to the Almighty that thou art Blessed, or is it any gain that thou makest thyself happy? Job 35. 6. 7. 8. If thou sinnest what dost thou against him? Or if thy Transgressions be multiplied, what dost thou to him? Or if thou art Righteous, what dost thou give unto him? Thy Unrighteousness may prejudice a Man as thou art, and thy Righteousness may profit him. It is a Matter of Admirati^{on}, that the Blessed God should so long wait upon Sinners, or that the foolish Sinner should so long delay to come to God.

V. Tell me, is it not life and death that is the issue of thy loitering or making haste, yet wilt thou loiter and delay, in respect of Eternal

Delaying Sinners.

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Eternal Life and Eternal Death too? If Men will make *haste* in anie Thing it will be where their lives are concerned; then they think it is time for them to make *haste*; there is *no room for toitering then*. When thou art sick, how dost thou expect that all about thee should make *haste*? One maketh *haste* and runs to the Physician, another maketh *haste* and runs to the Chirurgion, another maketh *haste* and runs to the Apothecary. O make *haste* Sinner, thy Soul is in danger, thy Eternal Soul is in danger! Dost not thou know, sinner, if thou makest *haste* and comest to Christ, that thou shalt have a Life, a Life of Grace, & that is the sweetest Life, the safest Life, the purest Life, the highest and the noblest Life, the durablest and the most lasting Life, such a Life thou shalt have, if thou wilt make *haste* to Repent and Believe, and at last a Life of Glory. to live with God to live with Christ, to live with Angels and Saints. but on the contrary, if thou delayest, *Death* will be thy Portion; *Damnation* will be thy Portion. And yet wilt thou delay? Do it at thy peril.

VI. Art Thou sure sinner, or dost thou know, that God will wait upon thee one Year, or one Month, or one week more.

Hal

How dost thou know but that this may be the very last hour or day, that God will tarry for thy Repentance? It may be God will say, I will wait upon thee finer no more, I will not stay one Sabbath more. I will not stay the other Sermon, if he refuseth me now. I will hearken to him no more: As he wickedly said, 2 Kings 6. 33. Behold this Evil is of the Lord what should I wait on the Lord any longer? This God may say, This sinner, goes on in his sin still, in the hardness of his heart still in his refusing of my Son still, What, shall I wait for him any longer?

Vil Tell me, and let Conscience judge, and let our Reason speak and give the answer, Hast thou not spent time enough in sin already, and yet wilt thou make no haste to leave thy sin? Tell me, sinner, is the Devils work so good, and his wages so desirable, and is the Devil so kind a Master to thee, that thou art so loth to leave his Service, and to come away from the Service of thy sin, to the Service of God? Poor sinner! What did the Devil ever do for thee, or ever give unto thee, thou art so loth to let his service go? If I ask thee, What is thy Name? How long since thou wast born? How Old art thou? One may say, sixteen, another Twenty, another Thirt

iv, it may be some Threescore, What be
 Gracelets still t Out of Christ sh", is not
 Thirty, Forty Threescore years a great
 while to live in danger of Hell? You
 young Men, when you have served your
 seven years time, you expect to be made
 free, and will you live twice seven, three
 times seven, five times seven, in the
 service of the Devil, and think it not
 time now to be made free? O think have
 I served sin twenty years, forty years, and is
 not that long enough of all Reason? Ay, long
 enough beyond all Reason? Ay Sirs, how long
 will it be before you turn? God think
 the time long enough, and the Spirit of God
 thinks the time long, and Ministers think
 the time long, and all your Godly Friends,
 your Godly Relations would fain have
 your Souls Converted and saved, Prov. 1.
 See there, how Christ thinks it long e
 you come to him. y 21. 22. Wisdom (tha
 is Christ) cryeth out in the chief places in the
 opening of the Gates of the City, How long,
 simple ones will ye love your Simplicity & Poor
 hane Knowledge, &c. Psal. 4. 2. O ye Sons of
 Men, how long will ye turn my Glory into shame
 Je. 30 Wo to thee, O Jerusalem, when
 thou be made clean, when will it once be? S
 God says to thee; Wo to thee th u Frank
 th n nearer th u Unclean Heathen; with a

thou be made clean, when will it once be?

VIII. Hast not thou committed sins enough already; hast not thou Drunkenness enough to answer for already, but thou wilt go on still, and commit sins still? Tell me, *thou that art a Swearer, hast not thou sworn so many in a day, so many in an hour, for so many Years, and hast not thou sworn Oaths enough already? Hast not thou sworn enough yet? Is it not time for thee to leave thy swearing? You that have neglected Prayer in your Closet, and in your Families? Have you not neglected things that should have been done? Have you not been guilty of Omission you that have been Prophaners of Sabbaths, that go faster to Hell on a Sabbath day than all the Week else? Is not a hundred, a thousand Sabbaths enough for thee to prophane.*

IX. Seriously weigh, and then tell me, is not the deserved Punishment of *th, sin*, that is due to thee already, great enough, yet wilt thou make no more haste? what dost thou think, will the Pains of Hell be easie Pains, and the Torments of Hell be easie Torments? Dost thou think, that the sins that thou hast committed, will not sink thee deep enough into Hell, and last enough? If not, then go on still. But alas, *poor sinner* stay, for if the least Sin should be inflicted upon thy Soul, it will

make thee cry, I am undone, undone, it will make thee gnash thy Teeth, and tear thy Flesh: Will one sin do this? What will then all these sins thou hast committed?

X. And lastly, Tell me, Have not Multitudes and Thousands been damned already for delaying, and wilt thou loiter still? Wilt not thou take all their Damnation for a warning? How many Thousands are at this very time, Sirs, while I am Preaching and you Hearing, in blackness and thick-ness of Darkness, that could you speak with them, you should hear them say, O it was our wretched delaying that did undo us; we purposed to Repent, but did not; we purposed to go to Christ and to leave our sins; but woe be to us, Death came before that time, and we are Damned before that time: Death came and drew us out of the World and Devils came and dragg'd us down to Hell before that purposed time of Repentance came; and here we lie in a Lake of burning Brimstone roaring and crying out and are undone Now, Sirs, Have so many Thousands been Damned for their delaying, and wilt you delay still? Do it at your Peril. Now if I did think that there was never a loitering Sinner among you, I would forbear, and go upon some other Subject; but the Lord knows, I am afraid of you; and I have a

godly Jealousie over many of you, therefore I will try again, and so conclude this *Ten*. Has all that has been laid from Sabbath to Sabbath, made you now to resolve to forsake your *sin*, and give up your Heart and all to God, and to Jesus Christ? On that I had grounds to Judge so of you? But I doubt there is one, and another, and another, and many more, that their Hearts are hankering after *sin* still. I will yet try you once more; I did propose Ten Questions to the *delaying* sinner; if thou hast flighed them, yet hearken sinner again; I will propose Ten Questions to thee more, and wilt thou fligh these too, and say thou wilt do as thou hast done, and live as thou hast lived?

First of all, Tell me, poor *fligh* sinner, tell me, Dost thou purpose in thy Heart to obey God at all, or dost thou not? dost thou intend to do thy Duty, that God injoins thee to do, or dost thou not? say in thy Heart *Ay*, or *No*. I am content to stay till thou weighest the Question, but I think it is a Question that is so plain, that there is not a Man that dares to have the Face to say, *That he does not purpose to turn to God*. Well then, Is it thy purpose to Repent of *sin*, and turn to God, or is it not? Is it be not so much as thy pur-

pol's, the God of Heaven pity thee, and show
mercy to thee before it is too late. For, are
not thou a *Wretch* indeed, that hast not so
much as a purpose in thy Heart to run
to God: If thou saist, Yes, I do purpose
to do what God Commands, then tell me,
Why dost thou purpose? Thou art a Ra-
tional Creature, why dost thou purpose to
obey God, and forsake thy sin? Is it be-
cause thou judgest this to be thy safest
course? Is it because thou thinkest thou
must be Damned if thou dost not? Is it
because thou thinkest thou canst not be
saved? Is it because that God commands
thee? Are these thy Reasons? Then be-
hold! All the while that thou dost delay,
thou art sinning against thy Conscience and
thy Reason: For, thy Conscience tells thee, it
is thy safest way to forsake thy sin, and to look
after Christ. Well, it is be so, that it be
best to leave thy sin and turn to God, why
then dost not thou do it? If it be not best,
why dost thou purpose to do it?

Secondly, Art thou purposed to do what
God commands, to obey what he enjoins?
What is it that thou stayest for, and dost
not do it then? Dost thou stay, Sinner,
to see if God will make New Laws for
thee? Dost thou stay to see if God will
chase thee out a more easie way to Hea-

ven, and *Salvation*, than he has done al-
 ready in his Word? Dost thou stay to see
 if God will make such Laws as shall be
 pleasing to thee, that thou maist keep thy
Sins and go to *Heaven* too? Flatter not
 thy self, he will never do it; If thou
 stayest Fortie Years longer, the Laws of
 God will be the same then, as now, the
Commandments of God will be the same
 then, as now. If thou stayest Fortie Years
 longer, thou must Repent at last, or thou
 must be damned at last; thou must be-
 lieve at last, or thou must go to Hell
 at last: It is the same way that we are
 layed now, that *Adam* was layed by, and
 that *Noah Abraham David* and *Moses* and
 the *Apostles*, and all that are in Heaven
 were layed by, that is the way of *Holiness*,
 and the way of *Faith in Christ* Ob-dience
 to the *Commandments of God* being lan-
 guid, loving God above all. You must
 not think to dally with God, as with men
 in the Market: in the Morning you will not
 buy, nor at Noon, putting it off till Even-
 ing, thinking then that the Prices will
 fall towards the close of the Market. O
 do not think that GOD will come to
 lower Terms at the end of the World,
 or towards the end of thy Life. You may

See that GOD has prescribed the same all along, *Isaiah 53. 7, 8. Let the Wicked forsake his way.* *Prov. 28. 13. He that covereth his sins shall not prosper; but he that forsaketh his sins shall find Mercy.* See, there must be a forsaking of sin, according to the Old way of Salvation, *Ez. k. 18. 31. Cast away all your Transgressions, and turn from your sins, so Iniquity shall not be your Ruine.* So in Christ's time, *Matthew 3. 8, 9. John 3. 16.* So in the Apostles time, *1 Corinth. 6. 9. 10. 11.* So it is still, and so it will be to the end of this World.

Thirdly, Consider this too, and let thy Conscience reply, whether thou dost well or no. Tell me, while thou dost delay, Dost not thou do worse with the Blessed God, than thou dost with Damned Devils? I say, deal worse with GOD. Do you longer thus when the Devil call? Do you delay thou when the Devil Tempts you? Halt not thou the very same day that the Temptation has been laid before thee yielded unto it without delay, and hearkened to the voice of the Tempter? When dost thou say to the Devil, as thou hast said to GOD a Hundred times, not yet; If God has called thee to Repent, thou hast said in thy Heart, not yet? God has called thee

to Believe, thou hast said, not yet, Lord, God has called thee to Believe on Christ, thou hast said, not yet, Lord: But when did the Devil Call thee, and Tempt thee to sin, and thou saidst, not yet?

Fourthly, Tell me, you that do delay, and do not Repent, yet tell me, would you be served (by yours, by those that you have a power to Command? And you will deal worse with God, than you would have others to deal with you? You Fathers and Mothers, if you command your Children to do something for you quickly, would you take it well, if they should say, *I will not do it yet, this Twelve months, yet this Ten Years?* If you that are Masters, command a Servant to do something, and suppose the lawfulness of the thing, would you be contented, if he should say, *I will do it when I please, but not yet?* I know your Hearts would rile, your Passions would be up. Ah sinner, were not God a patient God, would he have born this at thy hands? If God were not a patient God, would he have suffered his Creatures so abuse him thus? Consider with me here Three Things.

1. The distance betwix you and your Children; you, and your servants; is not
so

So great, as betwixt God and you; no, not by a thousand degrees: No, it is not to be compared, a God is thy Maker, God is infinitely above thee; thou art not so much as above a crawling Worm under thy foot, as God is above thee; thou canst not bear the delay of thy Children and Servants, and yet wilt thou deal thus with God?

2 Their dependance is not so much upon thee, as thine is upon God; thy Servants have their food from thee, but thou hast thy Being, thy Life, and All from GOD.

3. Consider, That the Work that God commands thee for to do: it is infinitely better than the work that thou commandest thy Children or thy Servants to do. Suppose thou settest thy Servants about the Work of thy Calling, is it to be compared with Everlasting Work? If the work be never so mean that you put your Servants to, and bid them do it quickly, if they do not do it, you are Angry; if thou biddest him but cleanse thy Shoes, if he does not do it, thou art angry. Behold! The Bless'd God Commands thee, to look after the cleansing of thy Soul, and the cleansing of thy Heart, the getting of an Interest in Christ; & wilt thou be Angry, if thy Servant will not

and do for thee, and wilt thou delay doing for God?

Fifthly, Tell me, delaying Sinner, Tell me, in all Cases that concern thee in this World, Art not thou for the present times? If thou art sick, wouldst not thou be presently well? If in pain, wouldst thou not have present ease? When thou art sick, if it be told thee, that thou canst not have ease this Twelve Months, or Three or Four Months, yet, would not this be tedious for thee to consider? Tell me, art not thou for Riches presently? Wouldst not thou be quickly Rich? Wouldst not thou have a great dale of the World? Thou carest not how long? Or if thou wast in danger of death, or of thy grave, how soon wouldst thou be helped, or delivered. Thou blind Fool, thou blind sinner, is not God and Heaven, and Christ better than all the Riches in the World? And is not Hell more dreadful than the grave? And art thou so eager after Riches, and not after Heaven? Do it at thy Peril.

VI. Tell me, By these delays dost not thou put the greatest Work that thou hast to do, up in the greatest hazard in the World? What hast thou to do in this World more than to make thy Peace with
God

God, to prepare for Death and Judgment? What to do in this World more than to get off the guilt of sin, to get a holy Heart? And yet to delay! Thou dost put all to a Hazard. Methinks your delaying to do what God commands, it is a putting of things to a venture, it is a putting your Salvation to a venture, it is a putting of your Damnation to a venture. It is a putting the loss of God, and of Christ to a venture. Methinks it is as if the Sinner should say, As yet, I will not obey the Commandments of God, and I will put it to a venture, what the Issue will be, I will not as yet look after God, and Christ, and Heaven and venture what will become of it. Alas, poor sinner! Hast not thou any thing else to make a venture of?

Seventhly, Whilst thou dost thus delay, tell me, Do not these Delays prove to thy Face, that thou lovest thy Sin better than God, that thou lovest thy Lust better than the God of glory? Thou saist, No, I do not: No, Why then dost thou not forsake thy sin, if thou dost not love it? Why then dost not thou let it go, when God Commands? If thou dost not leave thy Drunkenness and thy Uncleanness, and thy Wickedness,

thou shalt not enter into Heaven. Why then dost not thou let it go? If thou lovest Christ indeed, why then dost not thou receive Christ into thy Heart? Wilt thou pretend that thou lovest Christ, when thou wilt not have him come under the Roof of thy Heart?

Eightly, Tell me, Are not delays in these Cases, Arguments of great Folly? And is it not a design of greatest Wisdom for a Man (in such Cases as these are) to make the greatest haste? Is not he a Madman, or a Fool, that mindeth Toys or Trifles when ye is in danger of losing his Life? Sirs, Are not you worse when you mind the Tones and Pleasures below, when you are in danger of losing Souls.

There are Five Arguments to prove a Wise Man.

1. That he be one that maketh choice of the best good.
2. That he be one that taketh care of the best part.
3. That he be one that walketh in the best way.
4. That he be one that useth the best Means.
5. That he be one that doth all these.

Thou

This is the wise Man; Behold. God is the best good, thy Soul is the best part, the way of Holiness is the best way, means appointed by God to get to Heaven, are the only Means. But on the contrary, to neglect these it is a design of the greatest Folly: Wilt thou do it still? Venture one at thy Peril.

Ninthly, Tell me, Do not the Delays of People greatly discourage the faithful Ministers of the Gospel? Does not your delaying weaken our Hands, and discourage our Hearts, when we must Study for you, and Pray for you, and Preach to you, and cast it again in our Face? Do you think that we can Preach with Life, when we see no Fruit of our Work? I profess, were it not for some of You, you would even tempt me to Preach no more to you, were it not the Command of God to continue in my Duty. You see Isa: 49. 4. Then I said, I have laboured in vain, and have spent my strength for nought, and in vain; When he could not see the fruit of his Preaching. So Ministers may say, Lord, we have laboured in vain, and have spent our strength for nought, and in vain. Jerem. 20. 8, 9. For since I spake, I cried out, I cried Violence and spoil, because

because the word of the Lord was made a Reproach unto me: Then I said, I will not make mention of him, nor speak any more in his Name. And by your delaying, when we came Year after Year, and Preach Month after Month, and see many of you in your sins still, and walk in your Wicked way, Do you think that this is not a great Discouragement unto Ministers? And do you think, that God will not lay this to your Charge, to weaken the hands of his Servants? Do it at your Peril.

Tenthly and Lastly, Dost not thou think, O delaying Trifler? Dost not thou know, that every thing thou seest thy Heart upon, is hastening from thee, and every thing thou lovest is hastening away, and yet, will not thou make haste to get something that thou mayest need, when all that now thou lovest will leave thee? Sinner, Dost not thou know that thy time is going, thy Health is a going, and that thy Life is going, and yet will not thou make haste? Know, if y^e know if thou dost not hearken unto Christ thy Saviour, without delay, thou shalt ere long be Damned without delay.

Thus you see, I have given you Ten Questions more; Hasten, do the works.

Are

Delaying Sinners.

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Are you now resolved to forsake your Sins, and to let go your Iniquities? I doubt you are not, some of you will keep your sins still, and will not come to God. Possibly, there are Two Things Secret in thy Heart, let me remove these that bear thee up in thy Delay. Possibly thou thinkest, Why Sir, why tuch hast? Is not God a merciful God, a long suffering God? Is not God ready to forgive, and has he not promised so to do? And if I repent hereafter God will Pardon me hereafter? Why tuch hast thou? Answer.

It is true, Sinner, that God is a merciful God, else we would have been thy Cate long ago. It is true, God is a patient God, a long suffering God, else thou wouldest not have been hearing of a Sermon now, but have been amongst Devils and Darned souls at this time: But what if it be so, and thou miserable. But I Answer particularly: Tell me,

First, Art thou sure that thou wilt see that time, when thou dost purpose to Repent? It so be that the Devil, or thine own Heart would delude thee, now thou art Young, to Repent when thou art a Man, Art thou sure to live till thou become a Man? If not, where will thy Soul

be then? Is it not then better to Repent now without delay?

Secondly, Art thou sure to have the same means of Grace then as now?

Thirdly, Art thou sure that the Spirit of God will strive upon thy Heart, and move upon thy Heart then as now he does? If thou art not sure, be not deceived; for though God be patient, yet he may cut in two the Thread of thy Life, before thou leest those days wherein thou purpoest to Repent.

Fourthly, Suppose all to be true, that thou mayest live longer, and thou mayest Repent at last, and God pardon thy Sin at last? What then? Is this thy Ingenuity, to sin against God now, because thou hopest that God will be Gracious and Merciful to thee hereafter? I thought thou hadst been a more Ingenious Person: Wouldst thou deal thus with a Friend, with a Man? But you say, what need such haste? Some Repent at the Eleventh Hour; all do not Repent while Young. To this I Answer.

2. If some are then brought in, yet it is not all that do stand out till then? No, it is but very few; it is a very rare thing to see Persons Converted, and brought home

Praying
to Christ at the Eleventh Hour. Some-
times God may do this, and truly, it is
but sometimes. Pray, how many is it
that you know, that were Converted
when they were Old, and far under the
Means of Grace while they were Young?
I suppose you can tell but of very few. It
is but now and then, and wilt thou put it
to a Hazard, whether God will make thee
such an Example? I could never find it Re-
corded in the Scripture, but of one Man,
that was converted at last, and that was
the Thief upon the Cross? I do not say there
was no more, but no more Recorded,
Matth. 20 6, 7. You Obje^t. that some
came in at the Eleventh Hour; I pray view
that Scripture, that is, Those that came in at
the Eleventh Hour, they were not called
till the Eleventh Hour. Those that were
called the Third Hour, came in the Third
Hour; And those that were called the
Sixth Hour, came in the Sixth Hour; and
those that were called the Ninth Hour,
came in the Ninth Hour, but those that
come in at the Eleventh Hour, they were
not called at the Third, nor Sixth, nor Ninth,
but at the Eleventh Hour. Now, what is
tho to you, that have been called in a
Hundred times over, that have had Call
afte

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after Call, and invitation after invitation ?
For when Men are called at the Third
and Sixth Hours, and do not come in, they
seldom come in at the Eleventh Hour.
What say you, beloved Hearers, shall I,
after these Sermons, and after almost a
Hundred things spoken to you, and all to
this purpose, to press you to make haste,
and not to delay, shall I go away from
your Presence and your Sight, and will
you turn your Back upon God, and say,
Let a little longer, yet I must enjoy my Pleasure,
yet I must mind the World: As if you had
no room in your Hearts for God and
Christ, or the things above ? I would fain
prevail, if I could but prevail with some up-
pon this one Subj^t, whatsoever I should
Preach upon, I should have the great-
est hopes to speed upon those Subj^{ts} too.
Consider then a little more to move you.

First of all, if thou wouldest make haste
and now keep God's Commandments
thou shouldst be Blessed now, thou should-
est be happy now, and will not this make
you to make haste ? Tell me, Sirs, Have
you a mind to go home Happy, to go
home with the Love of God ? Oh ! If
thou would go home happy, Man and
Women make haste, delay no longer to
keep

Keep the Commandments of your God. Christ himself pronounceth you Blessed, if you will but do this, Luke 11. 27, 28. I came to pass, as he spoke these things, a certain Woman of the company lift up her Poizono him (that is, to Christ) Blessed is the Womb that bear thee, and the Paps that gave thee Suck. Ah saysthe, What a Blessed Woman was that, which bore this Man? But sayes Christ, Yea, rather blessed are they which bear the Word of God, and keep it; that hear God's Commands, and keep them.

Secondly, This keeping of God's Commandments, would be an Evidence to you of your Love to God? Wouldest thou know that thou lovest God? Wouldest thou know this? Then do what God Commands: Keep his Commandments, Obey his Precepts, hereby thou maist know, that thou lovest him, John 14. 21. He that both my Commandments, and keepeth them, he is he that I love me, 1 John 5. 2. 4. This is the Love of God, that we keep his Commandments. Loving of Christ's Person and keeping of Christ's Commandments, they usually go together. In the Second, Those that love me, and keep my Commandments.

Thirdly, If thou wilt make haste to keep God's Commandments, and be;

hgy.

lieve when he Commands, and close with Christ when he Commands; God will make haste and hear thy Prayer; when thou pourest out thy heart to God, O Lord make haste, and do not tarry; then God will make haste, and hear thy Prayer. Whatsoever we ask we receive of him, because we keep his Commandments, by doing those things that are pleasing in his sight; Prov. 1. 24. 28. Because I have called, and ye have refused. Remember me, Bliss, that if you lie a dying, and should call to God for Mercy upon a Death-Bed; if you should lie a dying, when your Soul is departing, should call to God to save it, yet he would not hear your Prayer: If you neglect to keep the Commandments of and for God to neglect to hear the Prayers of a dying Man, What a dreadful case is this.

Fourthly; If you make haste to keep the Commandments of God, he will make haste actually to keep thee when in Trouble and Temptation. Sixt, if you would make haste to keep the Commandments of God, God would make haste, and would not stay beyond that Hour that Deliverance should be for thy good.

Fifthly, If you would make haste to keep

Keep GOD's Commandments, it would be the readiest way that you could do, to have a Blessing upon your outward Enjoyments, Lev. 26. throughout.

Lastly, If thou wilt do this, thou shalt be saved when thou diest; What dost thou desire more? John 1. Verily, Verily, I say unto you, if any Man keep my sayings he shall never see Death: That is, he shall never see eternal Death, he shall never be damned: But you may say, Sir, you press us to make haste to keep God's Commandments; In you may, so we have; you make us a Disobedient Congregation; I wish to God you were not. I say to you, have you kept the Commandments of God? What meaneth then the Passion that we see? What meaneth then the Pride that we see? What meaneth then all the Neglects of Prayer in your Families, that we know of? What meaneth then your hardness of Heart, your slighting of Christ? What are Commandments of God? Is it not that you should Repent? Acts 17. 20. Now God Commands all Men every where to Repent: Hast thou kept God's Commandments? What and not shed one Tear for a Thousand sins that thou hast committed? Yet dost thou say, that thou hast kept the Commandments.

ments of God? The Commands of God are, That thou shouldst believe on Christ, turn and see, 1 John 3. 23. *And this is his Commandment, that we should believe on the Name of his Son Jesus Christ.* Now is Christ kept without door, and hast thou kept God's Commandments? Christ kept out of thy Heart, Yet, Have you kept the Commandments of God? O that you would do as you say? Make haste and delay no longer to keep the Commandments of GOD.

In hopes that you will, I will lay before you Ten Things, that will be the Joy of Angels, the rejoicing of Ministers, and the Content of the Heart of Jesus Christ.

First of all, It is a Blessed and Joyful sight unto Angels, and to Men, to see an Offering God, and a Receiving Sinner; to see a Tending God, and a Receiving sinner. In the Covenant of grace, you may see God maketh Offers unto poor Souls, making Tenders unto poor Sinners; Yea, making great Offers and Tenders of necessary things to the Souls of Men. In the Covenant, God offers thee grace, God offers thee Peace, God offers thee his Spirit, God offers thee his Son, God offers thee his Kingdom, God offers thee himself. What shall I say? God offers thee all that thou needest, and God.

God offers thee all that thou canst desire. On, by this you may see on God's part, an Offering and a Tending God: Ay, but let us see on the other side also, a Receiving and accepting Sinner. Methinks, Sirs, that you should heartily receive what God Offers you in the Covenant of Grace; Methinks you should say, O Lord, dost thou Offer grace to me? Ah to me dost thou Offer no less than thy Self, and thy Son and Spirit? Dost thou Offer to me? O Lord I could never believe that thou wouldst offer any such Offers unto me; except I had found it in thy Word: O Lord, I will prostrate my self down at thy foot, thy Spirit I will gladly accept of, and thy Kingdom to be my Portion; but some will and some will not. John 1. 11, 12. Jesus Christ, He came unto his own (offering himself unto them) but his own received him not but to as many as did receive him, to them gave he power to be called the sons of God to as many as believed on his Name.

Secondly, It would be a Bless'd sight to see an inviting and Expollulating God & a coming and a Praying and a Weeping Sinner; thus it might be, when ever this Covenant is entered into betwixt God and Man; God he calls, and invites, saving, Sinner,

Sinner, here is mercy for thee, thou art
in the way to Death and Destruction, that
is not the way to Eternal Happiness, that
thou art going in; turn about, Sinner,
and I will be thy God and I will shew mer-
cy to thee: God does not only invite, but
he pleads and exhortates the Case with
a poor Sinner; Why wilt not thou accept of
Mercy? Why wilt thou be so foolish to keep
thy sin? Turn, O turn, why wilt thou
die, O sinful Soul! This you find in Ho-
55. 1. Oh, every one that thirsteth come ye to
the Waters; and he that hath no Money, come,
ye Buy, and Eat; yea come, buy Wine and
Milk without Money, and without Price. This
is Gods Invitation, & his invitations are large.

Every one of you that hath but a Heart
to desire come; every one of you that
has but a longing Soul after Mercy, come.
And it is made to those that have no
worth or worthiness in themselves, though
you have no Money nor Money worth,
yet come, and you shall have all free; you
shall have Christ free, and you shall have
Pardon free, and you shall have Heaven
free, without price: It is true; Christ did
not obtain these Things for Men without
price, his Blood was the price to purchase
these things, but there is no price for us
remains

remains to pay; we are called to come, and have all free: what shall we have? There is Wine and Milk; Milk for the needful, and every Thing necessary for you. But in the second Verse, you have a Pleading God: *Wherefore do you spend Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, incline your Ear and command me.* Hearken, God is upon his invitation again; *Hear, and your Souls shall live.* What is all this in order unto? Now, in the Third Verse, *And I will make an Everlasting Covenant with you, even the sure Mercies of David.* That is, I will be your God, and you shall be my People; all the Pleadings of God with Sinners, is in Order unto this.

Thus in the Covenant, you see an inviting, pleading God; O that now, in the Congregation, we could see a coming and a praying Sinner! O lay therefore, whoever thou art that hast stood out against Terms of Mercy all thy days, and wouldst have none of this God for thy God, that never came into thy mind ever since thou wast Born, now say, Now Lord I come. Now Lord, since thou art pleased to call and Plead with me behold, I come according as thou callest.

It would be a lovely sight to see sinners returning to an loving God: Jer. 3. 22. *Return ye backsliding Children, and I will heal your backslidings: Behold we come unto thee, for thou art the Lord our God.* This is the coming of returning sinners; as God has pleaded with thee, so thou must now go and plead with God. On it is a Blessed sight to see a poor sinner pleading with God, *that* has been pleading with him: to see a Sinner up in his Knees with sorrow in his Soul, and Tears in his Eyes, Lord, I am a poor miserable Wretch, a Hell-deserving Wretch, and that many years since might have been cast into Eternal Torments, and this day I might have been amongst deplorable Reprobates: but yet thou hast given me time to seek thy Pavour and Mercy: Now Lord, forgive, my Sins, and renew my Heart, and Sanctifie me throughout: Now Lord, I call, unto thee, that thou wouldest enable me to turn, and enable me to believe.

Thirdly, It would be a sight to see Angels and Men, to see a waiting God, and a hastening sinner: Indeed we see every day a patient God, and a long-suffering God: we cannot look upon a grey-headed sinner, but we do see a patient God.

Delaying Sinners.

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God in the greyness of his Hairs: We cannot see a person grown up, but this we do see, a patient and a waiting God; but it is but now and then, that we see a hastening Sinner; I mean, not a Sinner hastening to Hell, and hastening to Destruction, and hastening on the way of sin; No, these thoughts are too common, but a Sinner hastening towards God, and towards Jesus Christ, Luke 19: 4-5. Jesus Christ pass'd by, and look'd up to Zaccheus on the Tree; and bade him to come down; and it is said, *That he made haste and came down;* and followed Christ; God has not only given thee a Call, Sinner, but he has stood waiting and knocking at the Door of thy Heart; but how long hast thou delayed? Thou hast made many a fair Promise; I will repent, and I will believe, and take God for my God; but *thou wilt not do it yet;* to see any among you to be hastening towards God, while God is waiting upon you. O that would be a joyful sight indeed! Say, now Lord, Lord, thou shalt not wait an hour longer upon me.

Fourthly, It would be a joyful sight to Angels and Men, to see a Promising God, and a Believing Sinner: If this were done, the *Covenant* were made betwixt God

God

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God and thy Soul; if as God does Pro-
mise, so thou dost believe the Promises,
then God would be thy God; and then
thou shouldst be one of his People in the
Covenant of Grace. You do see God to
be a promising God, I will, said God, be
merciful to all your Unrighteousness, and I will
remember your Iniquity or Sins no more; I
will put my Laws in your Hearts, and cause
you to walk in my ways. And Multitudes
of these Promises there are. Thus it was
with Abraham, when God came to make
the Covenant with Abraham, Gen. 17. 1,
2. &c. And when Abram was Ninety years
Old and Nine, the Lord appeared to Abram,
and said unto him, I am the Almighty God,
walk before me, and be thou perfect. And I
will make my Covenant between me and thee,
and will multiply thee exceedingly. And Abram
fell on his Face, and God talked with him, joy-
ing. As for me, Behold my Covenant is with
thee and thou shalt be a Father of many Na-
tions: Neither shall by Name be any more cal-
led Abram, but thy Name shall be called
Abraham for a Father of many Nations have
I made thee; and I will make thee exceeding
fruitful, and I will make Nations of thee and
Kings shall come out of thee. And I will Es-
tablish my Covenant between thee and me, and
thy

the seed after thee, in their Generation, for an Everlasting Covenant; so be a God unto thee, and unto the seed after thee. And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and the seed after thee, in their Generation, &c.

You read there of God's coming to Abraham, and says he, I make my Covenant with thee; and in thy seed shall all the Nations of the Earth be blessed. This was a Promise made to Abraham when he was Ninety and Nine Years Old; at there was a Promising God, so there was a Believing Abraham, Rom. 4. 18, 19, 20. Who against hope, believed in hope that he might become the Father of many Nations; according to that which was spoken so shall thy seed be. And being not weak in Faith, he considered not his own Body now Dead, when he was about an Hundred Years Old; nor yet the deadness of Sarah's Womb. He staggered not at the Promise of God through unbelief, but was strong in Faith giving glory to God. When a Soul is enabled by God to make Application of the Promises to himself, and being certain then that he is a Believing sinner, answering to a Promising God:

Firstly, In order to your becoming a Covenant People, and God your Cove-
nant

now God, it would be a joyful sight to Men and Angels, to see a Commanding God, and an obeying Sinner. In the Covenant there are Commands as well as Promises, therefore they must be performed as a Duty, as well as participated of as a Privilege. *Deut. 4. 13.* He declared unto you his Covenants that he commanded you to perform. This God comes forth with a commanding Voice, as well as with a blessing, Tending Voice: Now, as there is a Commanding God, so if there were amongst you an obeying Sinner, then the Covenant would be fulfilled. *Rom. 1. 5.* By Faith Abraham, when he was called to go out into a Place which he should after receive for an Inheritance, obeyed; and he went out not knowing whither he went. God called him from his Friends, and from his Family, and he knew not whither he was to go; Yet, he obeyed God. But God has told you the place whether you shall go, yet you will not follow him? God has told you, that Heaven shall be the place, an Everlasting Kingdom; you shall have Mansions above in Bliss, and glory shall be the place that God will lead you to; yet you will not obey God.

Sixthly, To see a Threatning God, and

Delaying Sinners.

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A Trembling sinner, is a very delightful sight. Nor is it less indeed desirable, but in order to your closing with God upon Covenant Terms; for as God does invite a sinner to take him for his God, and does wait upon him, and does promise him Heaven, if he will, and as God commands him, to take him for his God; so God threatens him too very severely, if he will not come up to Covenant Terms. How frequent are these in the Gospel? He that believeth not, is Condemned already. Except ye Repent, ye shall Perish. Without Holiness no man shall see the Lord, except it be to his Eternal sorrow.

You may see a Threatning God unto those that will not perform his Covenant; Levit. 26. 41, 42. And I will set my Tabernacle amongst you, and my Soul shall not abhor you; and I will walk amongst you, and will be your God; and ye shall be my People.

Well but what Harm will it do, if there be any danger to a sinner if he will with not take God for his God? Ay, that there is. Verse. 14, 15, 16, 17, 18 of that Chapter. But if ye will not hearken unto me, and will do all these Commandments, and if you will despise my Sentence, or if your Soul abhor my Judgments, so that ye will not do all my Commands,

manhood; but that ye break my Covenant, I also will do this unto you; I will even appoint over you Terror, Consumption and burning Agues, thou shalt consume the Bree, and cause sorrow of Heart, and ye should sow your Seed in vain, for your Enemies shall eat it; and I will set my face against you, and ye shall be slain before your Enemies; they that hate you shall Reign over you, and ye shall flee when none pursueth you; and if ye will not for all this hearken unto me, then I will punish you seven times more for your sin. 2 So God goes on in many Verses, but is there any likelihood, that a sinner will take God for his God till he does tremble before this Threating God? Thy Conscience is fear'd, thou makest nothing to come up to Covenant terms; but, where God Threatens, and the Soul Trembles, there is hope that that Man will be brought into Covenant with God.

Seventhly, It is a Blessed sight, seeing Angels and Men, and see a Bleeding Christ, and a weeping Sinner. In the Covenant of Grace, you may see the one, a bleeding Christ; for Christ bled to confirm the Covenant between God and Men. He is the Mediator of the Covenant and the Surety of the Covenant, and the Blood of Christ, it is the Blood of the Everlasting Covenant; so that

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that on the one side, you may see, a bleeding Christ; but where is the weeping Sinner? where is the Broken-hearted Sinner? where is the Contrite, and the bleeding Sinner? Could we but see this, then the Work were done, God were thy God then, and thou one of his People, *Zech. 12. 10.* And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplication, and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his First Born. Look, O my Soul, and see how thy Sins have pierced the Lord Jesus Christ, till his very Heart's Blood poured forth. Oh, that he should become a curse for me! That he should Die, that I might Live! Oh was there ever such Love, and was there ever such Grace! Oh, could we but see this, a Weeping sinner answerable to a bleeding Christ, &c. the Match would be made, God would be thy God, and thou one of his People.

Eightly, It would be a blessed sight, to see a striving Spirit, and a yielding Sinner, and this it must be, if ever God becomes your God, and you his People. There must be both of these, a Striving Spirit moving

moving upon thy Heart, that must sollicit thee for thy Love, and be wooing thee for thy consent, to take God for thy God. This the Spirit of God oftentimes does: thou hast felt him knocking at thy Heart, moving upon thy Soul at a sermon, saying, Sinner, open; O sinner, thy danger is great, if thou goest on in thy sin. The Spirit has been so powerful upon thy heart, that it has brought thee almost to resolve, but if thou wilt have this God for thy God, thou must yield when the Spirit strives.

Ninthly, It is a blessed sight to see a preaching Minister and a sinner and a hearkning sinner. This is as the means appointed by God, to bring sinners into Covenant with God; therefore Ministers are Ambassadors for God: we stand in Christ's room, and in Christ's stead, to propose the Terms of Peace betwixt God and Man: therefore to see hearkning sinners, as if they had a mind to have God for their God, is a Blessed sight. See Acts 10. 32. 33. 34. Send therefore to Joppa, and call hither Simon whose Str-name is Peter, he is lodged in the House of one Simon a Tanner, by the Sea-side, who when he cometh, shall speak unto thee: Immediately therefore I sent to thee, and thou hast well done that thou art come. Now there.

Delaying Sinners

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For we are all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no Respector of persons. See, People let themselves as in the sight of God under a sermon: And, what was it that Peter did Preach? Jesus Christ the Mediator of the Covenant.

Terrible, and Lasting, Which is the Fruit of all: It is a Blessed sight to see a Heaven prepared, and a sinner saved. This is the fruit of the Covenant, in your taking God for your God, and your becoming his People. This sight we shall see, at the coming of our Lord. A Heaven prepared we shall see: Ay, and see sinners saved, see multitudes go in. This we shall see, as the Fruit of this Covenant, Matb. 25. 34. Then shall the King say to them on his right hand Come ye Blessed of my Father, Inherit the Kingdom prepared for you before the Foundation of the World. Now my Advice to you all, is, That you would take this God to be your God, and give up your selves unfeignedly to be the People of this God: for woe be to thee Sinner, if there be a God, but none of thing, if there be a Blessed God, but thou hast no Interest in him.

Now therefore for G. d's sake sinner, for
G God's

God's sake, and for thine own Souls sake
 let me beseech thee, and intreat thee, as
 ever thou wilt find Mercy at the hand of
 God another day, come and take this God
 for thy God: come Sinner, come, as yet,
 it is not too late: as yet, Mercy may be
 had: and as yet, Grace may be found;
 while the day of Mercy lasts, and while
 the Day of thy Life lasts, come in this in-
 stant, and turn not thy back and say, For
 all this, I will keep my sin still.

Consider this. If thou wilt not have God
 for thy God, thou wilt be Condemned by
 by the Covenant of Works, and thou wilt
 not be condemned by the Covenant of
 Grace. Think of this, thou art con-
 demned by the Covenant of Works, Gal.
 3. 10. For as many as are of the Works
 of the Law, are under the curse: for it
 is Written, Cursed is every one that
 continueth not in all things which are
 Written in the Book of the Law to do
 them. Here is thy Doom. Cursed is ev-
 ery one, Man, Woman, and Child, ev-
 ery one, Bond and Free, Master and Ser-
 van, Husband and Wife, that continueth
 not in all things written in the Book of the Law,
 to do them. Hast thou done so? Hast
 thou continued in all things? N, not in

one thing. Then you see that you are condemned by the Covenant of Works: What is thy cure then? O the Covenant of Grace must help me: Ay, but thou art condemned there too; John 3:18. *He that believeth on him is not condemned; (but) Ay, but there is a but come, but he that believeth not is condemned already.* For what? What, Because he hath broken the Covenant of Works? No, the Law condemns him for that, for the breach of God's Commands, and of the Covenant of Works. What then? because he hath not believed in the Name of the only begotten Son of God. The Covenant of Works, that will condemn you for not performing, and the Covenant of Grace, that will condemn you for not believing.

O methinks, I am loth to leave you, till I see some or other strict Covenant with God, and say, O I see I must take God for my God, or else I am lost and undone, and that for ever; I am accursed by the Covenant of Works, and by the Covenant of Grace, the one for not obeying, and the other for not believing. It is in vain for us to flatter you, you must have this God for your Covenant God, or else you will come under the power of the second death. Temporal Death were nothing, if Death Eternal did not follow. See what follows Death Revel. 6:8. *I looked, and behold, a pale horse, and his Name that sat on him, was Death, and Hell followed with him.* Ah! there it is! There is the thing that makes death terrible! Indeed, Sinner, Death ere long will get upon his pale horse, and will be riding swiftly towards thee; Ay, but Hell follows after! Were it so, for this, Death were nothing; but damnation follows after Death; and it will be the case of every one that will not take God for their God.

Let us a little consider, what is in this Eternal Death

Death, before you take God for thy God. I hope I shall work upon some of your Hearts.

Consider, therefore, there are two things in this *Eternal Death*, and both of them exceeding dreadful.

1. *Exclusion* from the Blessed God. Ah Sinner, as sure as thou hearest my voice, wilt thou be shut out, and excluded from the Blessed God and Blessed Christ, and Blessed Angels, and Blessed Saints, if thou dost not take God for thy God. *Matth. 25. 41, Depart from me ye cursed, from me, from the Blessed Jesus.* Oh! How miserable must that man be that must be sent packing away from the blessed Jesus! This is the punishment of *Exclusion*; but if it were the loss of thy pleasures only, and that of thy Friends only, this were nothing: Ah, but what things wilt thou lose, if thou diest, before God and thy soul agree? It will be the loss of a Loving God, the loss of a blessed Redeemer. This will be thy loss, and thou hadst better lose ten thousand Worlds than this one God. And if thou art not in Covenant with God, then,

1. Thou wilt lose thy soul. The loss of a soul, *What shall it profit a man if he gain the whole World, and lose his own Soul?* It is not a small matter that thou must lose, if God gain not thy consent, but it is a soul.

Consider, It is thy own soul Sinner, that will be lost, if thou wilt not consent to take God for thy God. I would not be guilty of the Damnation of another Man's Soul for all the World. Tell me, Sinner, wouldst thou ruin another man's Soul? Then why wilt thou ruin thy own? Whose Soul wilt thou mind, if not thine own? And whose Soul wilt thou take care of, if not thy own?

2. If so be, thou dost not take God for thy God, then

thou wilt lose thy only Soul. Ah poor Sinner, hast thou but one only Soul that must be damned or saved, and wilt not thou take care for thy own Soul?

Oh take care and see to it, it is thy only Soul. Sirs, God has given to us every one but one only Soul, lose that, and thou lovest all; if that be damned, all is damnd. Methinks, the thoughts of this should move thee to remember thy Darling, to remember thy only Soul, that when thou hast but one, thou maist secure the happiness of that one. In the Body God gives us many parts by pairs, Two Eyes, that if we lose one, we may see by the other; Two Ears, two hands, two Feet, that if we lose one, we may have the benefit of the other, but God has given Men but one only Soul.

4. It will be the loss of thy precious and immortal Soul. Were it the loss of a mortal Soul that should die, and cease to be, it could not be so much; but when it shall be the loss of an immortal Soul, that cannot die, that cannot cease to be, this makes y^r punishment the more, that will not come up to the terms of the Covenant. That is the first.

11. In the Eternal Death, is the punishment of Sinne. All manner of pain and Torment that a Just and Angry God can lay upon thee to all eternity. If you are willing to take this God upon Covenant Terms, he will make you happy: But if you will not, know to your losses this day, that the Eternal God will plague for ever; will be thy Avenger and punisher for ever. Consider, the Names by which that place is called, where all that die without God, must be cast into. I will name but four or five of them, and it is briefly.

1. I thou diest without God being by G^d thou must go Prison as sure as thou canst see. The Prison is called, 1 Pet. 3. 19. There by the evil of y^e

read of, is meant the place of bell, and the place of the Damned.

2 Every one that dies before God is his Covenant-
ed God, must be cast into a place of darkness, into
a place of utter darkness, *Matth. 8. 12. The Children
of the Kingdom shall be cast into utter darkness.*

3 Every Soul that goes out of this World before
God be his God, shall be cast into a Lake of burning
brimstone, *Rev. 21. 8.*

4 Every Soul that leaves this World before God
be his God, in Covenant, will be cast into a Furnace of
fire, *Matth. 13. 42. Where You see Hell is set forth
by a Furnace of fire.*

5 Lastlie, It is indeed a place of Torment. *Luke
16. 29. says the rich man there, O send to my Bre-
thren, and tell them what I endure, that they may not
come to this place of Torment. O have mercie on me,
for I am Tormented daie and night. Now what
is this, for which You must be cast into such Tor-
ment? What for? For refusing of God.*

Who art thou so loth, Sinner, why, to take this God
for thy God? Why, will he do thee any hurt? Besides
I might have shewen how, that four things will make
you. Case exceeding woful; for fain I would prevail,
though it were but with one or two, to come over to God,
and that will say, O Sir, I come with all my heart,
to take thy God for my God.

First of all, If thou wilt nor, thy pains will be
universal pains; all over thy Bodie, and all over thy
Soul, no part of thy Bodie free, no part of thy Soul
free; hereafter in Hell, Eyes and Head, and Heart,
and all the pains of Hell shall be universal, every part
pained, and every part shall suffer.

Secondly, They shall be extreme too: Sinner, if
thou wilt refuse this God to be thy God, he will inflict
upon

upon thee extreme of pain: Now to have pain all over, and to be all over in extremity, what a sad case is this?

Thirdly, Then they must be continual, without intermission, not sometimes in pain, and sometimes at ease. No, no, this is not the Case of the damned; no, there is no Intermission, not for one hour, not for one moment in Hell. If so be you have a pain on your Body for an hour or two, as in the night, and in the morning you have ease, what a refreshment is that? But for a Person to lie under the Pain of Gout and Stone, and Night and Day crieth out, no ease, no mitigation, nor an hours rest all night long: O consider what it will be, not to have an hours Rest to all Eternitie, not the least intermission!

Fourthly, As it shall have no intermission, so it shall have no cessation. If it were pain to continue for a Thousand Years, without an hours Rest between, yet a Thousand or that, and a thousand to that, it would be happy Tidings; but those that will not have God for their God, they must have pain without ease, and without intermission, and that for ever.

But, for one Thing more. Besides all this, Sirs, if You will not have this God for Your God; Your covenant God, You will have something to Torment You in Hell, that Thousands of others never shall.

Shall I tell You, Beloved Hearers, shall I tell you, You will have something to Torment You, that devils shall not have: I say something to lie heavier on You than upon Devils; something to Torment You, that the Heathens have not to Torment them: what is that? O it is the gnawings of a never dying worm, for the refusing of an offered Christ, of Mercie, while Mercie may be had. When You shall ly in

Hell, if God does not prevent You, what will be the knowings of thy Conscience?

Me think, I hear poor damned wretches that have sat under the Gospel, accusing themselves after this manner: It was for the Breach of the Covenant of Works that I am in this place; but I might have had help in the Covenant of Grace; God was offered unto me, and Christ was offered unto me. Ministers pleaded with me day after day; but, vain Conscience, thou dost wouldest not do, thou sayest. No, to this day I had I accepted of Mercy, while Mercy might have been had, I need not have come into this place of Torment. But alas, 'tis too late now. The Devil is above me never slighted such Mercy as I have done! Wo is me, the Thousands of Heathens that are above me, never slighted such Mercy as I have done! A Saviour was never offered to devils; a Saviour was never preached to Heathens; But I like a miserable Wretch now, like a damned Wretch now, might have had Mercy; but would not: I might have escaped this place but would not: Wo is me, now I am lost forever! My Praying time is gone and over! I might have had God to have been my God once, but now he will never be offered to me any more.

Thus, look to it, it will be worse with you than with devils and with Heathens, if you refuse to take God for your God, and you give up your selves to be his People.

Mr. B —

Mr.

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Mr. B———'s Solemn Covenant with God,
privately drawn up by himself, and
found in his own Manuscript.

O H! most dreadful God, for the Passion of thy
Son, I beseech thee, accept of thy poor
Prodigal, now prostrating himself at thy door; I
have fallen from thee by mine Iniquities, and am by
Nature the son of Death, and a thousand times more
the Child of Hell by my wicked Practices; but of
thine infinite Grace, thou hast promised Mercy to
me in Christ, if I will turn to thee with all my
Heart; therefore upon the Call of thy Gospel, I am
now come in; and throwing down my Weapons,
submit myself to thy Mercy: And because thou re-
quirest, as the Conditions of my Peace with thee,
that I should put away my Idols, and be at Defiance
with all thine Enemies, whom I acknowledge I have
wickedly sided with against thee; I do here from
the bottom of my Heart Renounce them all, Firmly
Covenanting with thee, not to allow my self in any
known sin; but Conscientiously to use all Means
that I know thou hast Prescribed for the Death and
utter Destruction of all my Corruptions: And where-
as I have formerly inordinately and Idolatrously let
cut all my Affections upon the World, I do here
Resign my Heart to thee that made it, humbly pro-
testing before thy Glorious Majesty, that this is the
firm Resolution of my Heart, and that I do Unfeign-
edly desire Grace from thee; That when thou shalt
call me thereunto, I may practise this my Resoluci-
on, through thy Assistance, to forsake all that is
dear unto me in this World, rather than to turn
from

from thee to the ways of sin; And that I may watch
against all his Temptations, whether of Prosperity
or Adversity, lest they should withdraw my Heart
from thee, beseeching thee also to help me against
the Temptations of *Satan*, to whose wicked suggesti-
ons I resolve by thy Grace never to yield my self a
Servant; and because my own Righteousness is but
as filthy Rags, I Renounce al Confidence therein,
and acknowledge that I am of my self a hopeles,
helples, undone Creature, without Righteousness
or Strength.

And forasmuch as thou hast of thy bottomles
Mercie shewed most graciouslie to me, wretched sin-
ner, to be again, through Christ my God, If I would
accept of thee, I call Heaven and Earth to Record
this Day, That I do here solemnlie avouch thee for
the Lord my God, and with all possible Veneration,
bowing the Neck of my Soul under the Feet of thy
Sacred Majesty, I do here take thee the Lord Jeho-
vah, Father, Son, and Holie Ghost for my Portion
and chief good; and do give up my self Bodie and
Soul for thy Servant, promising and vowing to serve
thee in Holiness and Righteousness all the Daies of
my Life; and since thou hast appointed the Lord
Jesus Christ the only means of coming unto thee,
I do here upon the brided Knees of my Soul accept
of him as the onlie new and Living Way, by which
sinners may have access to thee, and do here solemn-
lie j. in my self in Marriage Covenant to him.

O Blessed J-esu! I come to thee Hungrie, and hard
beset, poor and wretched miserable, blind, and na-
ked, a most loathsome polluted Wretch, a guilty
polluted Malefactor, unworthie for ever to wash the
Feet of the Servants of my Lord, much more to be
Married to the King of Glorie; but since such is
thine

of the unparallel'd Love, I do here with all my Power accept thee, and do take thee for my Lord and Husband, for all times and conditions, to Love, Honour, and Obey thee before all others, and this to Death; I embrace thee in all thy Offices, I do Renounce my own Worthiness, and do here own thee to be the Lord my Righteousness; I Renounce my own Wisdom, and do here take thee for my only Guide; I Renounce my own Will, and take thy Will for my Law.

And since thou hast told me, I must suffer if I will Reign; I do here Covenant, to take my Lot as it falls, with thee, and by thy Grace Assisting, to run all hazards with thee, verily concluding, That neither Life nor Death shall part between thee and me.

And because thou hast been pleased to give me thy Holy Laws, as Rules of my Life, and the Ways in which I should walk to thy Kingdom; I do here willingly put my Neck under thy Yoke, and set my Shoulders to thy Burthen, and Subscribing to all thy Laws a Holy, Just, and Good; I solemnize take them as the Rule of my Words, Thoughts and Actions, promising, That though my Flesh Contradict and Rebel, yet, I will endeavour to order and govern my whole Life according to thy Directions, and will not allow my self in the neglect of any thing that I know to be my Dutie.

Onlie, because through the frailtie of my Flesh, I am subject to many Failings, I am bold humble to Protest that unallowed Miscarriages, contrary to the settled bent and Resolution of my Heart, shall not make void this Covenant; for so thou hast said.

Now Almighty Searcher of all Hearts, thou knowest that I make this Covenant with thee this Day, without any known guile or Reservation, beseeching thee

A CALL

that if thou wilt rule law or falsehood
there, thou wouldst discover in me, and he
me to do right.

And now Glorie be to thee, O God the Father
(whom I shall be bold from this day forwards to look
upon as my God & Father) that ever thou shouldest
find out such a way for the Recoverie of undone
Sinner; Glorie be to thee, O God the Son, who
hast Loved me, and washed me from my Sins with
thine own Blood, and art now become my Saviour
and Redeemer; Glorie be to thee O God the Holy
Ghost, who by the Finger of thy Almighty Power
hast turned about my Heart from Sin to GOD; O
Dreadful JEHOVAH, the Lord Omnipotent, Father,
Son, and Holy Ghost, Thou art now become my
Covenant-Friend; Amen, So be it: And the Cove-
nant which I have Made on Earth, let it be Ratified
in Heaven.

W. B.

F I N I S



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